Atharvaprāyaścittāni. Text mit Anmerkungen von Prof. JULIUS VON NEGELEIN, University of Kœnigsberg, Germany.

agnihotram [774] ced anabhyuddhṛtaṃ sūryo 'bhinimloced [775] brāhmaṇo bahuvid [776] uddhared [776] | yo brāhmaṇo bahuvit syāt samuddharet [776] | sarveṇai 'vai 'naṃ tad brāhmaṇa uddhared yenā 'ṃtarhita[ṃ] [777] hiraṇyam agrato hared [778] | vāruṇaṃ yavamayaṃ caruṃ nirvaped [779] ita eva prathamam iti | ita eva

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[774] D °tre [775] BD bhimloced C bhimloce; cf. Āp. 9. 6. 12. [776] A liest statt bāhu°: ba°; B bahuvid yo brāhmaṇo bahududdha°; CD bahuvid uddhared yo brāhmaṇo [ba]huvit syāt; cf. Āśv. 3. 12. 16. [777] A yo nyaṃta°; die Stelle ist zweifellos verderbt. [778] Brahm. Prāy. 49a: yasyā 'gnim anuddhṛtaṃ sūryo 'bhinimrocet(!) yo brāhmaṇo bahuvit sa uddharet (!) yasya yajamānasyā 'gnim anuddhṛtaṃ gārhapatyād aviyojitam ity arthaḥ | .... ṛtvig-vyatirikto 'pi yo bahuvit sa uddhared iti.... anyeno 'ddhṛtam apy anuddhṛtam iti hiraṇyaṃ baddhvā darbheṇā 'grato hareta paścād agnihotreṇā 'nviyāt (!) | hiraṇyaṃ baddhvā darbheṇo 'ddhṛtir iti vyākhyātaṃ | yatra yatra hiraṇyaṃ baddh[v]eti tatra tatro 'ddharaṇam iti tene 'hai 'ke agniṃ taṃ badhvā (?) 'grato hared iti agner uddharaṇaṃ prakṛtaṃ tasyā 'grato nayed ity arthaḥ | paścād agnihotreṇā 'nviyād anugacched ity arthaḥ.....tatra bahuvit kecid ācakṣate | caturdaśabhir vidyāsthānair adhītair vijñātaiś ca bhavaṃti | Bl. 51a: iyāṃs tu viśeṣaḥ | caturgṛhītam ājyam agrato haret caturgṛhītena hiraṇyaṃ bādhyate (!) tathā kecid iti purastāt pratyaṅmukha ājyaṃ juhuyāt | cf. Āśv. Prāy. 5b: athā ''havanīye 'praṇīte yadi sūryā 'stamānaṃ (!) tadā bahuvidaṃ brāhmaṇam ānīya teno 'ddharaṇādini . . . nāṃtaṃ kārayet | agnipraṇayanakāle hiraṇyaṃ darbhair baddhvā 'nyaḥ purastān nayet | tataḥ paścād bahuvid agniṃ praṇayet | tataḥ sāyaṃ-kālā-'tipatti-prāyaścittaṃ vāruṇī-'ṣṭy-antaṃ sarvaṃ kāryam ity eke | kuśeṣū 'pasādanā-''di-vāruṇī-'ṣṭy-aṃtam ity apare | athā ''havanīye 'praṇīte yadi sūryodayas tadā saṃskṛtaṃ caturgṛhītam ājyam ekaḥ purastān nayet | tataḥ paścād dhiraṇyavad rajatam eko nayet | tataḥ paścād bahuvid agniṃ praṇayet | tata āyatane 'gniṃ nidhāya purastāt pratyaṅmukha upaviśya jānav ājya (l.: jānū ācya) uṣāḥ ketunā svāhe 'ti [Ā. S. 9. 7. 10] hutvā prātaḥkālā-'tipatti-prātar-vrātabhṛtīṣṭy-aṃtam āhavanīyā-'nugamavarjaṃ kuryāt | kuśe[ṣū] 'pasādanādi-prātar-vrātabhṛtīṣṭy-aṃtaṃ kuryād ity eke | [779] Āp. 9. 7. 1.

prathamaṃ jājñe[780] agnir ābhyo yonibhyo adhi jātavedāḥ | sa gāyatryā triṣṭubhā jagatyā 'nuṣṭubhā devo devebhyo havyaṃ vahatu prajānann[781] iti paścād gārhapatya-lakṣaṇasyā 'raṇī nidhāya mathitve 'ṣe rāyyai ramasve 'ty ādadhyāt | iṣe rayyai ramasva[782] sahase dyumna ūrje 'patyāya | samrāḍ asi svarāḍ[783] asi sārasvatau tvo 'tsau prāvatām iti | yaḥ kaś cā 'gnīnām anugachen[784] nirmanthyaś[785] ced[785] dakṣiṇāgnim |

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[780] D yajñe [781] Kauś. S. 133. 6; die Mss. fügen hinter °nuṣṭubhā ein: bṛhatyā paṃktyā guptaḥ (D uṣṇiḥ) punar. [782] Ap. Śr. 9. 9. 1, wo aber die Vorbedingung für die Zitierung dieser Sprüche eine andere ist; vgl. V. S. 13. 35. [783] fehlt bei A. [784] Für das Erlöschen aller Opferfeuer schreiben Aśv. Prāy. 6 a vor: sarvavahnīnāṃ nāśe sūryā-'stamayo-'dayāt (!) prāg bhasmanā 'raṇī saṃspṛśya maṃtreṇa mathitvā praṇīya pūrvoktā tapasvatīṣṭir jyotiṣmatīṣṭiś ca kartavyā | idam iṣṭidvayaṃ homaṃ kṛtvā teṣv evā 'gniṣu kartavyaṃ | athavā sūryā-'stamayo-'dayā[t] prāṅ maṃthanopakramaṃ kṛtvā pratinidhiṃ laukikāgni-pramukhaṃ gārhapatyā-''yatane pratiṣṭhāpya vihṛtya homaṃ kṛtvā 'gnīn utsṛjya mathitvā tapasvatīṣṭir jyotiṣmatīṣṭiś ca kartavyā pūrṇāhutī vā | sarveṣāṃ nāśe sūryā-'stamayo-'dayāt prāṅ maṃthanopakramā-'bhāve 'gnyādheyaṃ punarādheyaṃ vā kartavyaṃ | . . . . sūryā-'stamayo-'dayā-'naṃtaraṃ sarvānugatau pūrvavan mathitvā 'gnihotraṃ hutvā tapasvatīṣṭi[r] jyotiṣmatīṣṭiś ca pūrṇāhutī vā | vgl. Aśv. Prāy. 10 b: evaṃ sarva-nāśe āyatana-tritaya-niṣṭha-bhasmanā 'raṇī ayaṃ ta (RV. 3. 29. 10) iti maṃtreṇa saṃspṛśya pūrvavan mathitvā 'gnidvayaṃ vihṛtya pūrvavat prāyaścittaṃ taṃtreṇa kṛtvā paścād dakṣiṇāgniṃ vihṛtya prāyaścittiṃ kuryāt | tasyo 'bhaya-sāpekṣatvāt | tata sarvatrā 'nvādhāno-'pasthānāni | sarvanāśe bhasmanā 'raṇī saṃsparśā-'bhāve ca yadi sūryā-'stamayo-'dayau bhavatas tadā 'gnivichittiḥ | anvāhitānām ajasrāṇāṃ yadā kadācin nāśo 'pi etad eva prāyaścittaṃ | tatrā 'nvādhānādi nā 'sti | pakṣāṃtaram uktvā ''ha bhagavān baudhāyanaḥ | manasvatīṃ ced āhavanīye juhuyāt sai 'ṣā 'jasrāṇām anvāhitānāṃ savana-gatānāṃ cā 'gnīnām udvātānāṃ prāyaścittir etad eva homakāle 'nvādhāna-varjaṃ | etayaivā ''vṛtai 'kasminn udvāte dvayor ve 'ti | vikṛtiṣu anvāhita-nāśe etad eva prāyaścittaṃ | vgl. Agn. Prāy. 13 a: uddharaṇo-'ttaraṃ udayāstamayāt prāk sarvaṃ (!) yugapad anugaccheyus tadā gārhapatyasya pūrvavan maṃthanā-''dy-utpattiṃ kṛtvā ''havanīyaṃ praṇīya tapasvatī[ṃ] pūrṇāhutiṃ kṛtvā 'gniṃ parityajya tato hiraṇyaṃ puraskṛtye 'ty ādi vāruṇāya svāhe 'ty aṃta[ṃ] kṛtvā tato dakṣiṇāgner utpattiḥ | tataḥ karmaśeṣaṃ samāpayet | udayā-'stamayā-'naṃtaram iyam evo 'tpattiḥ | udayāstamaye yugapad-anugamane sarvā-'nugatis tatra tu punarādhānam eva | karmaṇas tretā-'gni-sādhyatvād āhavanīya-homa-kale trayāṇām agnīnāṃ samyak samiṃdhanaṃ kṛtvā homaḥ (!) kuryāt | yasya kasya cit karmaṇo 'rthāya vihṛteṣv agniṣu yat kiṃcid agnisādhya[ṃ] naimittikam utpādyate tasya naimittika-sahitasya ta evā 'gnayo bhaveyuḥ | na punaḥ-punar vihartavyaḥ | sarvāṃś ced anugatān āditya 'bhyudiyād vā 'bhyastam iyād vā 'gny ādheyaṃ punar-ādheyaṃ vā yadi sarveṣv agniṣv anugateṣv ādityo 'stam udayaṃ vā gacheta tadā 'gnyādheyaṃ punar-

ahute[786] cet[787] sāyaṃ pūrvo 'nugached agnihotram adhiśrityo 'nnīyā 'gninā pūrveṇo[788] 'ddhṛtyā[788] 'gnihotreṇā 'nudraved[789] | adattapūrva-dhanaṃ[790] dadyāc | chvas tapasvatīṃ nirvaped | āyāhi tapasā janiṣv[791] ā 'gne[792] pāvako arciṣā | upe 'māṃ suṣṭutiṃ mama | ā no yāhi tapasā janeṣv āgne[793] pāvaka dīdyat | havyā deveṣu no dadhad iti havīṃṣi dadyāt | sāyam ahutam atī 'tarasminn[794] etad eva prāyaścittam anyatrā 'pi ṣṇutyā[795] ced | ahute cet prātaḥ pūrvo[796] 'nugacched avadāheṣum[797] aśnīyāt | teṣv alabhyamāneṣu bhasmanā 'raṇiṃ saṃspṛśya mathitvā 'vadadhyād[798] | agnaye jyotiṣmata iṣṭiṃ nirvaped | ahute

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ādheyaṃ vā prāyaścittaṃ bhavet | Mit dem Fall, das irgendein Opferfeuer erlischt, beschäftigen sich Agn. Prāy. 18a: anugate tu maṃthanāditapasvatī-'ṣṭy-aṃtaṃ tatra prāyaścittaṃ | tatra tu yāvajjanma tā(n)van mathit[v]ā yadi laukikāgni-sthāpane anavakāśas tadā yāvad-utpattis tāvan ma[ṃ]thanam eva tata āyatane nidhāyā 'nuddharaṇa-prāyaścitta-pūrvakahomaḥ karttavya[ś] ca | tato 'nuddharaṇa-prāyaścittena saha yadi kālo 'tipannas tadā manasvatīhomaś ca kāryaḥ | [785] AD nirmathyaś ce B nirmaṃthyaś ca C nirmaṃthyās ce

[786] B āhute; cf. Āp. 9. 9. 6. [787] A ce [788] A °ṇodvṛtyā [789] Brahm. Prāy. 51 b folg.: yasyā 'hute 'gnihotre pūrvo 'gnir anugachet | svapradhāne 'gnihotreṇa prāsaṃgike 'gninā ca sahā 'gnihotreṇa co '[d]dravet | atrā 'nugached iti svayam anugataya(?) tad (?) bhavati nānugameti yathānugamayya pūrvam iti āhuta iti prāk pūrvasyā 'hute ita eva prathamaṃ jajña (MŚ. 3. 3. 1) uddhṛtam abhimaṃtrayate pradhānatvād anyasya cā 'nādeśād adhvaryūr abhimaṃtraṇādīni karoti | iṣe rāye ramasve ty (MŚ. ibid.) ādhāsyamāne uddhṛtam ādhāsyamānaṃ cā 'gnim abhimaṃtrayate saṃrāḍ asīty (ibid.) ādadhāti | amṛtāhutim ity asyā ''dhānamaṃtrasyā 'yam apacādadyāṃbādhakaṃ | sārasvatau tvā (ibid.) ity āhitam avasthāpitam agnim abhimaṃtrayata iti vyavahitam apy anuvarttate [']hute [']gnaye jyotiṣmate 'ṣṭākapālaṃ nirvaped vāruṇaṃ yavamayaṃ caruṃ hutasyā mātre upavasatho na syāt idaṃ sāyam agnihotre vā viśeṣā-'bhidhānāt ubhayaṃ tu bhavati | [790] B °-pūrve-° [791] M. S. 4. 10. 2. Āp. 9. 9. 3; vgl. auch Āśv. 3. 12. 27. [792] A agne [793] Die Worte von arciṣā bis āgne fehlen bei C; AD lesen: agne. [794] A ahutemititi itaraścisminn [795] BCD sutyā [796] A aparvvā [797] A läßt diese und die zwischenliegenden Worte aus; vgl. Āp. 9. 9. 7; Brahm. Prāy. 68 b: yasyā 'hute 'gnihotre [']paro 'gnir anugached iti . . . AP. 37. 10. 1: apraṇīto 'huto 'gnir upaśāmyati; vgl. ibid. 37. 13. 1: praṇīto 'gnir upaśāmyati . . . . [798] Brahm. Prāy. 52 a folg.: yasyā 'hute 'gnihotra uddharaṇād ārabhya prāk pūrvasyā ''huteḥ svapradhāna ity uktaṃ | tatrā 'bhimarśanāṃtaṃ kṛtvo 'ddharet | . . . agnim adhvaryur gṛhṇīyād agnihotradravyaṃ soma śarmā gṛhṇīyāt sahanayanaṃ somaśarmā udya chattraṃ kṛtvo 'pāste adhvaryuḥ | paristaraṇāṃtaṃ kṛtvo 'pasādyaṃ juhuyāt taṃ sadya jyotiṣmatī bhūyo bhūyaḥ praṇīte 'nugame sakṛd eve 'ṣṭiḥ bahuvidā praṇīyamāne 'nugate sa eka (?) bhūyaḥ praṇayed abhimaṃtraṇādīni ca kuryat(!)

cet prātar aparo[799] vā 'nugacched[797] anugamayitvā pūrvam mathitvā 'param uddhṛtya juhuyāt | tvaramāṇaḥ pūrvam agnim anvavasāya tataḥ paścāt prāñcam uddhṛtya juhuyāt[800] ‖ 1 ‖ uparuddhe cen mathyamāno na jāyeta[801] yatra dīpyamānaṃ

ā paristaraṇād āyur mecheti sādite 'nugate agne (??) eva dakṣiṇato 'gnihotradravyasya prayogaḥ (!) yadi hutāyāṃ samidhā (?) 'nugachet (!) bhūyo 'nugata abhimaṃtraṇādayo maṃtrā āvartaṃte sakṛd eva samid bhūyo bhūyo 'nugata ekatra bhasmany avasthāpite 'gner darśane tatrāsaṃdehān na jyotiṣmatī (!) agnimatī (!) āditaś ce 'yam eva sthāpite bhūyo bhūyaḥ praṇīte prathamasyā 'gner darśane 'bhyuddhṛtadhāraṇalakṣaṇānāgnimatī jyotiṣmatī bhavati gataśriya uddharaṇābhāvād ita eve 'ty abhimaṃtraṇaṃ bhavati iṣe rāya iti ca maṃtratrayaṃ bhavati | yasyā 'hute 'gnihotre pūrvo 'gnir anugachet tamo vā etasya yajñaṃ yuvata iti brāhmaṇaṃ

[799] D ayaste cf. Kauś. S. 7. 3. 4: abhyuddhṛto [']huto 'gnir pramādād upaśāmyati mathite vyāhṛtīr juhuyāt . . . [800] Āp. 9. 9. 8; vgl. zu diesem Abschnitt Brahm. Prāy. 46 b folg.: yadi pūrvasyāṃ hutāyāṃ skaṃdeta yatra ve 'ty arthaḥ | ity anena maṃtreṇa samidham ādhāyo 'ttarāṃ yathāvidhiṃ juhuyāt (!) vyākhyātaṃ punar āgnihotra-vidhānaṃ | yadi pūrvasyāṃ hutāyām āhavanīyo 'nugached agnir dārau dārāv agnir [M. Ś. 3. 2. 9] iti hiraṇyaṃ nidhāyo 'ttarāṃ yathāvidhiṃ juhuyāt (!) hiraṇyaṃ nidhāye 'ty agnisaṃpādanārthaṃ hiraṇyaṃ nidhāya juhoty agnimaty eva juhotī 'ti darśanāt | uktam punaragnihotraṃ yatra pūrvasyāṃ hutāyāṃ skanded āhavanīyā-'nugamaś co 'bhayaṃ bhavati tatrā 'gnisaṃpādanāya pūrvaṃ hiraṇyam ādhāya samidham ādadhyād . . . .; vgl. ferner ibid. 53 a: yasyā 'hute 'gnihotre 'paro 'gnir anugached ahuta iti prāk pūrvasyā ''huteḥ (!) agnihotra iti . . . anugamayya pūrvasmin mathitvā praṇayed anugamayya pūrvam aparasmān mathitve 'ti yena nyāyena maṃthanaṃ samāropya mathitvā praṇayed iti viśeṣa uktaḥ siddham agnihotraṃ śvo bhūte 'gnaye tapasvate janadvate pāvakavate 'ṣṭākapālaṃ nirvapet śvo bhūta iti yena prakāreṇa śvo bhūto nirvāpaḥ svastha evam arthaṃ kṛtvā 'nyedyur nirvāpaḥ | yadi tvareta eva prāñcam uddhṛtya dakṣiṇāgnim anvānīya sāyaṃprātar juhuyāt . . . . Bl. 54 b: yasyā 'hute 'gnihotre 'paro 'gnir anugachet svapradhāne uddharaṇād ārabhya prāk pūrvasyā ''huter gārhapatyānugame anugamayya pūrvaṃ gārhapatyaṃ samāropya nirmathya praṇayanād ārabhyā 'gnihotraṃ siddhaṃ | upavasathaṃ kṛtvā 'gnaye tapasvata iṣṭi uddhṛtamātra āhavanīye gārhapatyānugame pātryām evā 'nugamayet (!) anugamite yady aparo dṛśyate tapasvatī jyotiṣmatī (!) uktam anugate jyotiṣmatī uktam anugate jyotiṣmatī nā 'nugamita iti . . . . [801] cf. Āśv. Prāy. 7 a: atha samārūḍheṣu mathyamāno na jāye[ta] tadā laukikāgni-brāhmaṇapāṇyajakarṇa-darbhastambā-'psu kāṣṭheṣu pṛthivyāṃ hutvā 'naṃtaram eva maṃthanaṃ kuryāt | pṛthivyāṃ pūrvasamid api na bhavati | homaḥ kāryaḥ | kāṣṭhe parisamiṃdhanādayo lupyaṃte | brāhmaṇa-pāṇy-ādau tisras tisraḥ samidho na bhavaṃti | tadānīṃ yajamānasya yāvajjīvaṃ saṃvatsaraṃ vā vrataṃ brāhmaṇapāṇi-home brāhmaṇāya vasati-dānaṃ | ajakarṇa-home aja-māṃsaṃ nā 'śnīyāt | darbha-staṃba-home darbhāsane no 'paviśet | apsu home viveko na kāryaḥ | cf. Agn. Prāy. 18 a: agnihotrāya

parāpaśyet tata āhṛtyā 'gnihotraṃ juhuyād[802] | yadi taṃ na vinded brāhmaṇasya dakṣiṇe pāṇau juhuyāt | tato brāhmaṇaṃ na paricakṣīta | yadi taṃ na vinded ajāyā dakṣiṇe karṇe juhuyāt | tato 'jāṃ nā 'śnīyād | yadi tāṃ[803] na vinded darbhastambeṣu[804] juhuyāt | tato darbheṣu nā "sīta | yadi tān[805] na vinded apsu juhuyāt | tato 'dbhiḥ pādau na prakṣālayīta[806] | yadi tān na vinded dhiraṇye juhuyāt | tato hiraṇyaṃ na bibhṛyād | āpadi mathitvā vihṛtyā[807] 'gnihotraṃ juhuyād | agnihotre ced anabhyuddhṛte haviṣi vā nirupte śakuniḥ śyenaḥ śvā vā 'ntareṇa vyaveyād[808] idaṃ viṣṇur[809] iti | idaṃ viṣṇur vicakrame tredhā nidadhe padam | samūḍham asya pāṃsure | pra tad viṣṇur[810] | iti bhasmanā padam upavaped[811] | ano[812] rathā 'sya[813] puruṣo[814] [vā] vyaveyād[815] yad agne pūrvaṃ nihitaṃ[816] padaṃ hi te sūryasya raśmīn anvātatāna | tatra rayiṣṭhām anusaṃbharai "tāṃ saṃ naḥ sṛja sumatyā vājavatye[817] 'ty ādadhyāt[818] ‖ 2 ‖ anvāhitāgniś cet[819] prayāyāt[819] tubhyaṃ tā

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kāle 'gnāv ajāyamāne 'py anyam ānīya juhuyuḥ | agnihomārthaṃ praṇayana-kāle samārūḍho 'gnir mathyamāno na jāyeta anyaṃ laukikam agnim ānīya praṇīya tatraiva homa[ḥ] karttavyaḥ | etad anugate na bhavati | cf. Āśv. 3. 14. 14 ff.; K. Ś. 25. 4. 1 folg.

[802] Āp. 9. 3. 3 ff.

[803] Es handelt sich aber offenbar um das männliche Wesen; s. K. Ś. 25. 4. 5; — D tan

[804] K. Ś. 25. 4. 6: kuśa-stambe

[805] D taṃ

[806] Das Gleiche lehrt Āp. 9. 3. 14. Nach K. Ś. 25. 4. 9 soll das Wasser in den zugehörigen Gefäßen an die Feuerstätten gestellt werden. Denn „vor dem Wasser darf man nicht Ekel empfinden, so lehrt der Veda".

[807] AB vihatyā. — Die obige Aufzählung der Substitutionsopfer lehrt eindringlich den Glauben an die absolute Notwendigkeit des Vollzuges des Agnihotra.

[808] cf. Āp. 9. 6. 11; vgl. auch Āp. 9. 10. 15, 11. 24; Āśv. 3. 10. 10.

[809] AV. 7. 26. 4.

[810] AV. 7. 26. 2.

[811] Āśv. 3. 10. 14.

[812] ABD ato

[813] D rathāśva

[814] ABCD °ṣa

[815] A vyavāped; B vyavāye C vyavāyo; vgl. Āp. 9. 10. 17; l. ano-rathā-'śva-puruṣa-vyavāye?

[816] So die Mss. mit M. Ś. 3. 4. 10.

[817] T. B. 1. 4. 4. 10. Ap. Ś. 9. 10. 17; Āśv. 3. 10. 16.

[818] Brahm. Prāy. 70 a: yasyā 'dhiśrite 'gnihotre haviṣi vā nirupte some vā pratatte 'no ratho 'śvaḥ puruṣa śvā kṛṣṇaḥ śakunir anyad vā saḥtvam aṃtarā viyāyā[t] trayastriṃśat taṃtava (MŚ. 3. 4. 9) ity āhavanīye hutvā gām anva[ve]tyā "varttayet . . . Bl. 70 b: yady ano vā ratho vā 'ntarā viyāyād iti kathaṃ punar atha śakaṭaṃ vā vinā vāhair aṃtarā gachet . . . .; daß unter dem śakuni der Ath. Prāy. der kṛṣṇaśakuni, also etwa der Rabe, zu verstehen sei, lehrt auch der Komm. zu dieser Stelle, der den Text erweiternd interpretiert: puruṣagrahaṇa[ṃ] dvipadāprasidhy-arthaṃ . . . śva-grahaṇa[ṃ] siṃha-sṛgāla-śvāpada-prasidhy-arthaṃ kṛṣṇaśakuni[ḥ] kākaḥ (!) tasya grahaṇaṃ . . . . ano-rathābhi pratyekam abhīmaṃtraṇaṃ trayastriṃśat taṃtava iti; Bl.

aṅgirasastama[820] viśvāḥ sukṣitayaḥ pṛthag agne kāmāya yemire iti hutvā prayāyād[821] | anvāhitaś ced anugached anv agnir[822] ity anyaṃ praṇīyā 'gnyanvādhāna[823]-vrato-'pāyanābhyāṃ manaso 'pasthāya bhūr iti vyāharet[824] | pāthikṛtī[825] syāt[826] patho 'ntikād darbhān āhared | anaḍvān dakṣiṇā | sa-

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71 a folg.: idaṃ viṣṇur vicakrama iti padaṃ khyāpayaty āpo 'nvatiṣcet [l. °siñcet?] | padaṃ yopayitve 'ti padanyāsenā 'ntarāgamanaṃ prāyaścittam iti darśayati; vgl. oben 2. 2 und Text von 1. 3; s. auch Agn. Prāy. 3 b: śvavyavāye tv ayam apy aparo viśeṣaḥ | idaṃ viṣṇur .... pāṃsure [cf. unten 5. 2] iti maṃtreṇa śuno yāni padāni tāni bhasmanā pūrayet | pratipadaṃ maṃtrā-''vṛttiḥ | tataḥ (!) āhavanīyaṃ punaḥ praṇayed uddhriyamāṇam iti | tata upatiṣṭheta tad (?) yad agne pūrvaṃ.... vājavatyā (s. Text) tvam agne .... asī 'ti (cf. oben 2. 1, 3, 8) ca .... etābhyāṃ tato 'gnaye pathikṛte svāhe 'ti pūrṇāhutiḥ | iṣṭipakṣe varttamānaṃ karma samāpya tasminn evā 'gnau iṣṭiḥ karttavye ['ti] prati darvi-homeṣv eṣa vidhiḥ | [819] A ce mriyāyāt B cet prāyāyāt C cet prathayāt D cet prāpunyāt [820] RV. 8. 43. 18. [821] Agn. Prāy. 1 b: anvāhitāgneḥ prayāṇo-'papattau pṛthag agnīn nayeyuḥ | .... tubhyaṃ tā aṃgirastame 'ti (!) (RV. 8. 43. 18) vā ''jyā-''hutiṃ hutvā samāropayet | tubhyaṃ .... °re | ity ājyā-''hutiṃ hutvā samāropayed vā | ayaṃ te yonir ṛtviya ity araṇī gārhapatye pratitapet | ... ayaṃ te .... giraḥ (RV. 3. 20. 10) iti nā 'gny-aṃtare | pāṇī vā | yā te agne yajñiyā tanūs taye 'hy ārohā ''tmānam achā vasūni kṛṇvann aryā ... rūṇi yajño bhūtvā yajñam āsīda iti (gemeint ist etwa TB. 2. 5. 8. 8) pāṇī pratitapet | dvayor api samāropaṇaṃ yajamānaḥ kuryāt | varṇa-svarā-''di samyag uccārya samāropaṇaṃ karttavyaṃ | cf. Āśv. Prāy. 11 b: iṣṭi-madhye prayāṇa-prāptau gārhapatye ājyaṃ saṃskṛtya jānav ācyā ''havanīye sruveṇa juhoti | tubhyaṃ tāṃ aṅgirasastama ... yemire svāhā | agnaya idaṃ | araṇī gārhapatye yajamānaḥ pratitapet | ayaṃ te .... rayiṃ | tūṣṇīm itarayoḥ pratitapet | tata sthalā-'ṃtaraṃ gatvā vihāraṃ kalpayitvā uddhanyamāna (gemeint: °manam Āp. 5. 4. 1) ity uddhṛtya śaṃ no devīr (RV. 10. 9. 4) ity avokṣya araṇī pratyavaroh[y]a śaṃ yor (RV. 10. 9. 4) iti maṃtreṇa maṃthayet | svayaṃ vā maṃthet | pratiyatnaṃ maṃtrāvṛttiḥ | jātam agniṃ gārhapatye ādhāya tata ubhayatrā 'pi vihṛtyā 'raṇigata-prāyaścittaṃ karoti | tac caivaṃ | gārhapatye smārtavad ājyaṃ saṃskṛtya sruk-sruvaṃ niṣṭapya sruci caturgṛhītaṃ gṛhītvā juhoti mano jyotir (VS. 2. 13) iti | tata sāṃgatā-siddy-arthaṃ sruvā-''hutiṃ viṣṇu-smaraṇaṃ ca kṛtve 'ṣṭiśeṣaṃ samāpayet | [822] AV. 7. 82. 4; 18. 1. 27. [823] A °'gnyaṃnādhāna B °'gnyavādhāna C gnyaṃnvādhāna; cf. dazu etwa Brahm. Prāy. 28 b: agner api nāśe yathāpūrvam eva saṃskaraṇam. [824] Brahm. Prāy. 15 b: vratopetasya ced āhavanīyo 'nugacchet praṇīte manasā vratam upetya bhūr ity upatiṣṭheta [825] BC pāthikṛtvāṃ; cf. Brāhm. Prāy. 3 a: kālātipattau pāthikṛtī kartavye 'ti śrutyarthaḥ [826] Āśv. Prāy. 2 a: yadi ... āhavanīyaḥ śamyā-pa[rā]sād apy atīyāt | yadi vā (!) amāvāsyāṃ paurṇamāsīṃ vā 'tīyāt | yadi vā 'nyasyā 'gniṣu svayaṃ yajet | yadi vā (!) asyā 'gniṣv anyo yajeta | yadi vā 'syā 'nyo gnir agnīn vyaveyāt | tadā

rvatra[827] pāthikṛtyām[828] anaḍvān | agnīnāṃ cet kaścid upavakṣ(ay)et[829] sa śam[yā]yā[ḥ][830] prāg vāsaṃ[831] pāthikṛtī[832] syāc | cham[yā]yāḥ[833] parā(k) parās(y)āc ced idaṃ ta ekam[834] iti tānt[835] saṃbharet[836] para[837] ū ta[837] ekam iti dvitīyaṃ dvitīyena[838] | tṛtīyaṃ tṛtīyena jyotiṣe 'ti[839] | tasmād[840] avakhyāyās[841] tatra nirvaped | adhi ced anuprāyāya[842] mathitvā tatrai 'kān vaset[843] kālā-'tipāte[844] ca darśapūrṇamāsayor |

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bhinna-kālīnaṃ prati nimittaṃ pāthikṛtī kāryā | abhinna-kālīnā-'nekanimitta-saṃbhave sakṛt pāthikṛtī kāryā | aṣṭākapālaḥ | vetthā hi (RV. 6. 16. 3) . . . oṃ ye agniṃ pathikṛtaṃ ā devānām . . . (RV. 10. 2. 3) anaḍvān dakṣiṇā | [827] A sa sarvatra [828] BCD °kṛtvām [829] bei A unklar [830] bei A unklar [831] A vātaṃ l.: parāsāt? [832] B schiebt ein [°tī] syām anaddhān agnīnāṃ cet kakṣid upavakṣayet saśamyā prāg vāsaṃ pāthikṛtī [833] B chamyā C chammyā [834] AV 18. 3. 7. [835] A tān B tāṃ [836] cf. Agn. Prāy. 2 b: yady utpādanī prayatno niḥphala[ḥ] syāt (cf. oben 5. 2) tadā-tadā punar-ārambhā-'vasare maṃtra āvarttayitavyaḥ | evaṃ punaḥpunar āvarttayet | āhavanīyam avadīpyamānam arvāva (l.: arvāk) śamyāparāsād idaṃ ta ekaṃ para ū ta ekam iti saṃvapet | Comm.: āhavanīyasyai 'kadeśaḥ samasto vā yady āyatanād bahir gachet [ta]dā "śamyāparāsāt tadā idaṃ ta ekaṃ para ūta ekaṃ tṛtīyena jyotiṣā saṃviśasva | saṃveśane tanvaś cārur edhi priyo devānāṃ parame janitre (RV. 10. 56. 1) | iti tam ādāyā "yatane prakṣipya tato vyāhṛtihomaḥ |. In unserem Texte werden wir dem entsprechend zu lesen haben: sa [agniḥ] śamyā-parāgāsād (besser: śamyāyāḥ parāg āsād) [yadi syāt] pāthikṛtī syāc | chamyāprāg-āsāc (besser: chamyāyāḥ prāg āsāc) ced [agniḥ syāt] | idaṃ te . . . Āp. Ś. 9. 1. 17 erwähnt den gleichen Fall; vgl. Āśv. Prāy. 2a: āhavanīyasyai 'kadeśaḥ samasto vā yady āyatanād bahir arvāk śam[y]āparāsyat patati tadā idam te . . . ekaṃ maṃtreṇa punaḥ svāyatane kṣipet | samastavyāhṛti-homaḥ kārya ity eke | na visphuliṃgaṃ vā 'trā 'syaitat prāyaścittaṃ | gārhapatya-dakṣiṇāgnyoḥ sva-svāyatanād bahiḥ-patane tūṣṇīṃ prakṣipya vyāhṛti-homaḥ kāryaḥ | cf. Āśv. Prāy. 15 b: gārhapatya-dakṣiṇāgnyor āyatanād bahiḥ-pāte tūṣṇīṃ prakṣipya brahmā vyāhṛtibhir juhuyāt | ; ibid. 16 b: prāk prayājebhya iti srug-ādāpanād arvāk sarvaṃ gṛhyata iti vṛttikṛto-'ktaṃ (cf. oben 4. 1) | etat-kālā-'tiriktā-'ṅgāra-skaṃdane idaṃ ta ekaṃ . . . . parame janitre iti maṃtreṇa svāyatane punaḥ kṣipet | tataḥ sarva-prāyaścittaṃ na visphuliṃga-mātrasyai 'tat prāyaścittaṃ | etad āhavanīyasyā 'rvāk śamyā-parāsāt patane | yadi śamyāparāsād apy atīyāt tadā pāthikṛtī | aśaktau pūrṇāhutiḥ | agnaye pathikṛte svāhe 'ti | [837] ABCD paratra [838] B dvitīyaṃṣṭa C fehlt [839] A °'ti tṛtīyaṃ [840] A yasmād [841] l. etwa avakṣayaṇe? A acakṣayās D avakṣāyās [842] A anuprāyā B anuprāya [843] l.: vāsayet [844] D °pāti B °-tipāttve; vom Verstreichenlassen der zum Opfer festgesetzten Zeit scheint auch AP 37. 12. 1 zu reden.

vidhy-ardha-samāpte ced aparādhaṃ vidyāt (samāpte cet s)trīn haviṣyād[845] | agnaye vaiśvānarāya dvādaśa-kapālaṃ puroḍāśaṃ nirvaped[846] | yasya havir niruptaṃ purastāc candramā abhyudiyāt tāṃs tredhā taṇḍulān vibhajed[847] | ye madhyamās[848] tān[848] agnaye dātre 'ṣṭākapālaṃ puroḍāśaṃ nirvaped | ye sthaviṣṭhās tān indrāya pradātre dadhani[849] caruṃ | ye kṣodiṣṭhās tān viṣṇave śipiviṣṭāya | śrite[850] prāg ukte[851] taṇḍulā-'bhāvād ardhaṃ vā vidyāt || 3 || agnaye vītaye[852] 'ṣṭākapālaṃ puroḍāśaṃ nirvaped[853] yasyā 'gnayo mithaḥ saṃsṛjyerann | agnaye vivicaye 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo[854] grāmyeṇā 'gninā saṃsṛjyerann | agnaye śucaye[855] 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayaḥ śāvenā 'gninā saṃsṛjyerann | agnaye 'nnādāyā[856] 'nnapataye 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo dāvenā 'gninā saṃsṛjyerann | agnaye jyotiṣmate 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo divyenā 'gninā saṃsṛjyerann | agnaye 'gnimate[857] 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasyā 'gnayo[858] 'bhiplaverann | agnaye

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[845] BCD havi syād; cf. Brahm. Prāy. 37 b: kālātipattau pāthikṛty anāgate ca(!) atra nityaviśeṣam etad [d]raṣṭavyaṃ; dazu ausführlicher, korrupt überlieferter Comm.; l. oben im Text: cet trir haviḥ syāt? [846] Diesem wohl nicht hierher gehörigen Satze fehlt der Vordersatz, der nach Āśv. Prāy. 8 a zu ergänzen sein dürfte: āhitāgneḥ śatrūṇāṃ bhojane 'gnaye vaiśvānarāya pūrṇāhutiḥ | [847] vgl. oben 2. 2; 4. 1; Brahm. Prāy. 26 a behandelt den gleichen Fall und stellt die spezielle Möglichkeit auf: yadai 'ko muṣṭi[r] dvau vā prakṛtīnāṃ niruptau bhavataḥ(!) tadā candramaso 'bhyudaye vijñāte kathaṃ karttavyam [848] B °mā syus tād [849] B dadhati [850] B śrute CD śṛte [851] BC prākte? prātte? [852] fehlt bei A; cf. Āśv. Prāy. 8 a: gārhapatyā-''havanīyayoḥ saṃsarge 'gnaye vītaye pūrṇāhutiḥ | [853] Āp. 9. 3. 21; vgl. zu diesem Abschnitt die im Brāhmaṇa-Stil ausgeführte Reproduktion in 2. 7. [854] Āp. 9. 3. 18; K. Ś. 25. 4. 31—32; „yasyā 'gnayo" d. h.: die zum Opfer nötigen Feuer; vgl. Āśv. Prāy. 8 a: gārhapatya-dakṣiṇāgni-mukhānāṃ saṃsarge samāropya mathitvā 'gnaye vivicaye pūrṇāhutiḥ | [855] Āp. 9. 3. 22; cf. K. Ś. 25. 4. 29—30; danach kann in diesem Falle von einer Sühne Abstand genommen werden; cf. oben 2. 7; Āśv. Prāy. 8 a: agninā śavāgni-saṃsarge samāropya mathitvā 'gnaye śucaye pūrṇāhutiḥ | [856] Auch in diesem Falle ist nach K. Ś. 25. 4. 32 folg. eine Sühne nicht unbedingt notwendig. Das Sühneopfer soll vielmehr nur bei religiöser Überängstlichkeit stattfinden und dann dem Agni saṃvarga gelten. Eben dieser devatā soll es im ähnlichen Falle nach Ait. Brāhm. 7. 7 geweiht sein. [857] AD psumate; vgl. Āp. 9. 3. 22. K. Ś. 25. 4. 33. [858] bei B fehlen diese und die dazwischenliegenden Worte; vgl. Āp. 9. 10. 11.

'gnimate[859] 'ṣṭākapālaṃ puroḍāśaṃ nirvaped[858] ya āhavanīyam anugatam abhyuddhared | agnaye kṣāmavate[860] 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasyā "hitāgner[861] agnigṛhān[862] agnir dahed anagnir gṛhān vā | 'gnaye[862] vratapataye 'ṣṭākapālaṃ puroḍāśaṃ ni[r]vaped[863] ya āhitāgnir ārtijam[864] aśru[864] kuryāt[865] tataḥ[865] pravased[866] | agnaye vratabhṛte 'ṣṭākapālaṃ puroḍāśaṃ nirvaped[867] parvaṇi yo vrata-velāyām avra-

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[859] cf. aber Āśv. Prāy. 8 a: sāgnāv āyatane 'gniṃ praṇīya sthāpane 'gnaye agnimate pūrṇāhutiḥ | pūrvapraṇītāgniṃ niḥkāśya sthāpane prāyaścittaṃ nā 'sti | araṇyoḥ samārūḍha-vahnīnām ucchiṣṭādy-upaghāte caturgṛhītenā "havanīye manasvatī-homaḥ | ātma-samārūḍhāgnir yadi bhojanādi kuryāt tadā 'raṇyor laukikāgnau vā 'varohya vihṛtya pūrvoktam eva prāyaścittam | punas tvā "ditye 'ti (Āp. 9. 10. 9) samiṃdhanaṃ vā | [860] K. Ś. 25. 4. 36 gehadāhe 'gnaye kṣāmavate puroḍāśaḥ   [861] A °gnir   [862] Diese und die dazwischenliegenden Worte sind korrumpiert. Der Rekonstruktionsversuch schließt sich vorzugsweise an A an. A agnigṛhādd agni hedata (na?) gnigṛhān ca (va?) B agnigrahāṃn dehed anagnigrahān vā 'gnaye C agnigṛhān dahed anagnigṛhān vā gnaye D agnigṛhādaheddanagnigṛhe nvāgnaye; unter anagnir wäre dann etwa „Phosphorescenz" zu verstehen.   [863] Brahm. Prāy. 66 b: yasyā "hitāgner iti vyākhyātaṃ brāhmaṇe 'gnaye kāmavate 'ṣṭākapālaṃ nirvapet | yasyā "hitāgneḥ sattognir gṛhān dahed agnir vāi 'tasya kṣāmo gṛhān abhyacyatam iti sa dahaty evā 'param iti . . . . . kṣāmo gṛhān abhyacyati [ucaḥ samavāye samavaiti] dahanāya sa kṣāmaḥ sa[ṃ]bhūyā (°pā?) enam api dahati | . . . . adāhuko 'syā 'param agnir gṛhān bhavati | cf. Āśv. Prāy. 8 a, welches — offenbar ursprünglicher und vernünftiger — den *Vratapati* bei Verletzungen der religiösen Enthaltsamkeitsvorschriften empfiehlt: anvādhānā-'naṃtaraṃ grāmāṃtaraṃ na gacchet (cf. oben 4. 3) | madhu-māṃsā-"di nā 'śnīyāt | na buddhi-pūrvaṃ retaḥ skaṃdayet | ityādi vrata-lope vratapataye pūrṇāhutiḥ | — Zur Rekonstruktion des Textes sind Āśv. Prāy. 8 a wichtig: gṛhadāhe 'gnaye kṣāmavate pūrṇāhutiḥ |. Zu obigem vgl. Āśv. Prāy. 12 a: anvādhānā-'naṃtaraṃ buddhi-pūrvaka-retaḥ-pāte imaṃ me varuṇa [V. S. 21. 1] tat tvā "yāmī 'ty [VS. 21. 2] etābhyāṃ sruvā-"hutī ājyabhāgā-'naṃtaraṃ juhuyāt | buddhi-pūrvakaretaḥ-pāte ārtyā 'śru-pāte madhu-māṃsā-"dibhakṣaṇe vā vrātapatīṣṭiḥ | aśaktāv ājyabhāgā-'naṃtaraṃ sruci dvādaśagṛhītaṃ caturgṛhītaṃ vā gṛhītvā "havanīye juhuyāt | agnaye vratapataye svāhe 'ti tato viṣṇusmaraṇaṃ | ; vgl. Agn. Prāy. 14 a: kṣāmāyā (erg.: 'gnaye) "gāra-dāhe śucaye saṃsarjane 'gninā | anyene 'ti sarvāgnibhiḥ | mithaś ced vivicaye | gārhapatyādayaḥ sarve dvau dvau vā parasparaṃ yadi saṃsṛjyeran tadā vivicaya iṣṭiḥ kāryā | grāmyeṇa saṃvargāya pacanāgniḥ | vaidyutenā 'psumate | vaiśvānarāya vimatānām anna-bhojane | [864] A āvirjam aśnu BD ārtvijam aśru C tvijam aśru; verbessert nach Āp. 9. 4. 16; cf. K. Ś. 25. 4. 28, 11. 30.   [865] A kuryāstat B kuryāts C kuryā   [866] B prasaved; cf. Āp. 9. 4. 15.   [867] ABCD wiederholen hinter °ped: ya āhitāgnir ārtvijam aśru kuryāt pravaset; C läßt aśru aus.

tyam[868] cared agnaye tantumate[868] 'ṣṭākapālaṃ puroḍāśaṃ nirvaped yasya saṃtatam[869] agnihotraṃ juhuyuḥ ‖ 4 ‖ atha saṃnipatiteṣu prāyaścitteṣu vaivicīṃ[870] prathamāṃ kuryāt | tato 'gnaye śucaye | vrātapatīm antataḥ kṣāmavatīṃ[871] parivarttayed[872] yasyā 'gniṣv[873] anyaṃ[873] yājayed[874] yo[874] vā[874] yajen[874] | mārutaṃ trayodaśa-kapālaṃ puroḍāśaṃ nirvaped yasya yamau[875] putrau jāyeyātāṃ gāvo vā | yamasūr dakṣiṇā dhenur bhāryā vā[876] | pṛṣadājyaṃ cet skannaṃ[877] skannā dyaur[878] ity abhimantrya | skannā dyauḥ skannā pṛthivī skannaṃ viśvam

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[868] A avrātyaṃ caret tantumate dagnaye tantumate B vratyaṃ caret taṃtumata agnaye tantumate C wie A, jedoch agnaye; cf. Ait. Brāhm. 7. 8. [869] B tataṃ C taṃtaṃm; cf. Āp. 9. 4. 15. [870] Nach Brahm. Prāy. 65a folg. wird aber die Vaivicī vollzogen, wenn die Opferfeuer sich mit einander vermengen oder wenn deren Asche sich vermischt; ebenso Ait. Brāhm. 7. 6. Nach K. Ś. 25. 4. 32 ist das Opfer für Agni vivici in gleichem Falle fakultativ. [871] A kṣāmavatā [872] B pativarttayed C parivartayed [873] B ṣv anyaṃ fehlt bei C; bei A unklar. [874] A yājaye vā yajen B yājayed yo vā jayan C yājaye yo vā jayen; cf. Brahm. Prāy. Bl. 62a: yo 'nyāgniṣu yajeta yasya cānye 'gniṣu yajeran yasyāgnayaḥ saṃsṛjyeran ..; cf. K. Ś. 25. 8. 16. [875] Āp. 9. 14. 7, 17. 1; Āśv. 3. 13. 12, Ait. Brāhm. 7. 9. [876] cf. den sehr korrupten Passus Brahm. Prāy. 68b; ferner Āśv. Prāy. 8b: yasya bhāryā gaur vā yamau janayet tadā marudbhyaḥ pūrṇāhutiḥ | Agn. Prāy. 14b: yasya bhāryā gaur vā yamau janayed iṣṭir marutaḥ | [877] Brahm. Prāy. 72a folg.: yadi pṛṣadājyaṃ skandet (!) hiraṇyam antarddhāya bhūyo [']bhyūnnīyo [!) 'śveno (!) 'paghrāpya mano jyotir varddhatāṃ bhūtir ity etābhyām āhutiṃ juhuyāt | .... Bl. 72b: yadi pṛṣadājyaṃ skaṃded iti pṛṣaskannam ājyo pṛṣadājyām ājyaṃ dadhimiśraṃ ghṛtaṃ ṣaḍguṇaviśiṣṭaṃ pṛṣadājyam ity abhidhīyate | .... hiraṇyam aṃtarddhāya hiraṇyaṃ tatrā 'vasthāpya yadi skanno bhūyo bhyūnnīyaḥ bhūya tatrai 'vā 'bhimukhyena nīyeti vacanāt | .... Bl. 73a: aśvena gaṃdho pādān kārayitvā mano jyotir varddhatāṃ bhūtir ity etābhyām āhutīr juhuyād .... trayastṛṃśat taṃtava ity āhavanīye hutvā ..... Bl. 73a folg.: tatrai 'vā 'ntardhāyā 'vasthāpya yat skannaṃ hiraṇyam apanīya pṛṣadājyam aśveno 'paghrāpya [a]śvam apanīya brahmā "hutī juhoti .... Es ist von einigem Interesse, daß der Vers „trayastriṃśat taṃtavas" als Zauber bei Zerreißungen verschiedener Art angewendet wird, z. B. (Bl. 75b folg.): yadi raśanāṃ chidyād yadi dvidhā kuryāt paśuvikārāt paśor (?) eva trayastriṃśat tantava ity etayā graṃthi[nā] saṃdhā[ya?] ... jyaitayai 'va juhuyāt (cf. AP. 37. 16. 1, 17. 1) ...... patnī-raśanāyā[ṃ] mekhalāyāṃ vā dvidho kṛtāyāṃ punaḥ sannahanaṃ brahmacāriṇo mekhalāchede kṛtasya goprī 'tyādayas trayo mantrā bhavaṃti | .... Bl. 94b: yadi soma skaṃde vyākhyātaṃ pṛṣadājyena soma skanded iti; cf. K. Ś. 25. 6. 6—7, 10; pṛṣadājya-skandane caike catustriṃśad-dhomam ichanti.

idaṃ jagat skannādo[879] viśve devāḥ prā skannā[t] prāyatām[880] havir ity abhimantrye 'ha gāvaḥ[881] prajāyadhvam[881] ity anyasya pṛṣadājyasya juhuyāt paśugavā[882] cet sruvair[883] hutvā "srāvaṃ[884] yāty[885] avadānam[886] akarme[886] 'ty anyasyāṃ dṛḍhatarāyāṃ śrapayeyur[887] | [yady] avadānaṃ na viṃdet tadā "jyasyā 'vadyed[888] | upākṛtaś cet paśuḥ prapated[889] vāyavyāṃ yavāgūṃ nirupyā 'nyaṃ tad-rūpaṃ tad-varṇam iti samānaṃ ‖ **5** ‖ atha yasyā 'hargaṇe[890] [']visamāpte yūpo virohet[891] pravṛhya yūpavirūḍhāny avalopya tapo hy agne[892] aṃtarām amitrāṃ[893] tapa śaṃsam araruṣaḥ parasya tapo vaso cikitāno acittān vi te tiṣṭhantām ajarā ayāsaḥ | yo naḥ sanutyo abhidāsad agne[894] yo aṃtaro mitramaho vanuṣyāt[895] | tam ajarebhir vṛṣabhis tava[896] svais[896] tapā[897] tapiṣṭha tapasā tapasvān | yasmāt[898] kṛṇoti ketum ā naktaṃ cid dūra ā sate | pāvako yad vanaspatīn[899] yasmān minoty ajaro (nabhihita)[900] iti dve | pañcabhir aparaṃ paryukṣya suparṇā vācam[901] iti virūḍhāni hutvā punaḥsamāyāt tasmiṃs tvāṣṭram ajaṃ piṅgalaṃ paśuṃ bahurūpam ālabhetā | 'gninā tapo 'nvabhavad[902] | vācā brahma | maṇinā[903] rūpāṇī | 'ndreṇa devān | vātena prāṇānt[904] | sūryeṇa dyāṃ | candramasā nakṣatrāṇi | yamena[905] pitṝn | rājñā manuṣyān | upalena nādeyān | ajagareṇa sarpān | vyāghreṇā "raṇyān paśūṃ | chyenena patatriṇo | vṛṣṇā 'śvān | ṛṣabheṇa gā | bastenā 'jā | vṛṣṇinā 'vīr | vrīhiṇā

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[878] Ap. Ś. 9. 17. 1. [879] A skaṃnādyau [880] A prāyatā B prāyeprātaṃ C prāyeyātāṃ; gemeint vielleicht: prajāyatāṃ [881] A gāvoghaṃ B yā vo yaṃ C yāvo ya D gāvo yaṃ; — gemeint: AV. 20. 127. 12; RV. 1. 177. 4. Ap. Śr. 9. 17. 1. [882] B °gāvā; paśugavā ist offenbar eine Interpolation, die das Subjekt des Satzes verdrängt hat. [883] A suvair B bruvai C survai [884] A śravaṃ BC sruvaṃ [885] ABD yātī [886] A madāvāmakarme B mavadāmakarme C mavādāmakarme [887] cf. Āp. 9. 4. 1. [888] Brahm. Prāy. 77 b: . . . . . āvadānāny api yadi na viṃdet tadā "jyasyā 'vadyet . . . praiṣa iṃdrāgnibhyām ājyasyā 'nubrūhī 'ti darśanāt (!) ājyena saṃsthāpya punar yajeta atra kecid ācakṣate sarvaviṣayam etad bhavati | [889] cf. oben 2. 9. [890] D ahavisargaṇe [891] Vgl. oben 2. 6; K. Ś. 25. 10. 1 folg. [892] RV. 3. 18. 2. [893] A amitrāya [894] B agner; RV. 6. 5. 4. [895] Mss.: manuṣyāt [896] AD varāhais; B tavasyais C tāpastes [897] AD tapo [898] A yasmā; bei C fehlen die Worte yasmāt bis vanaspatīn [899] RV. 5. 7. 4; Ap. Ś. 14. 29. 3. [900] l.: nā 'bhihite? [901] AV. 6. 49. 3. [902] Ap. Ś. 20. 11. 10. [903] Die Mss. lesen: balinā [904] A prāṇa C prāṇaḥ

'nnāni | yavenau 'ṣadhīr | nyagrodhena[905] vanaspatīn | udumbareṇo "rjaṃ | gāyatryā chandāṃsi | trivṛtā stomān | brāhmaṇena vācam iti brahmā pūrṇāhutiṃ juhuyāt | ‖ 6 ‖ iti[906] yajñaprāyaścitte pañcamo 'dhyāyaḥ samāptaḥ[906] |

athā 'taḥ saumikāni vyākhyāsyāmo | havirdhāne cet prapateyātāṃ purā bahiṣpavamānād adhvaryur dakṣiṇam udgṛhṇīyāt | pratiprasthāto 'pastabhnuyāt[907] | pratiprasthāto 'ttaram udgṛhṇīyād | adhvaryur upastabhnuyād[907] yathāprakṛti stambhāno 'pamānau[908](!) sam aśvinor avasā nūtanena[909] mayobhuvā supraṇītī[910] gamema | ā no rayiṃ vahatam ota vīrān ā viśvāny amṛtā saubhagāni[911] | śiro yajñasya pratidhīyatām[912] amṛtaṃ devatāmayaṃ[912] | vaiṣṇavyāḥ | (kriyatāṃ[913] śira āśvinyāḥ[914] pratihrīyatāṃ[915] amṛtāṃ[916]) dyubhir aktubhiḥ paripātam[917] asmān[918] ariṣṭebhir aśvinā saubhagebhiḥ | tan no mitro varuṇo māmahantām aditiḥ sindhuḥ pṛthivī[919] uta dyaur | ity āgnīdhrīye[920] juhuyād | audumbarīṃ ced apahareyur yāṃ eva kāṃcit prachidyā 'vadadhyād adhvaryur udgātā yajamāna | ūrg asy ūrjaṃ mayi dhehi | śriyāṃ tiṣṭha pratiṣṭhitā | divaṃ stabdhvā 'ntarikṣaṃ ca pṛthivyāṃ ca dṛḍhā bhave 'ti[921] |

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[905] Diese und die dazwischenliegenden Worte sind in den Mss. ganz entstellt. A yamena pina yajñā manuṣyā phalena nādeyātrajagareṇa sarpān grāmyeṇāraṇyān paśvānnāpanena patatiniṇo vṛṣabheṇa gā vastenājā vṛnāvī vīhīṇāntābi yavenauṣadhīnyagrodhena [vanaspatīn] B yamena pitṝn rājñā manuṣyān phalena nādeyāny ajagareṇa sarpān vyāghreṇā "raṇyān paśūn chyenena patatriṇo vṛṣṇāśvān ṛṣabhopyagā vastenājā vṛṣṇināvin vrībiṇā 'nnāni pavanenauṣadhīnr nyagrodhena; C (ähnlich B und D) yamena pitṝn ājñā manuṣyān upalena nādeyān ajagareṇa sapān vyāghreṇāraṇyān paśvaṃ chenena patatriṇo vṛṣṇyāśvān ṛṣabheṇa gā vastenājā vṛṣṇināvīn vrībiṇāṃnāni yastvoṣadhīnyagrodhena; auch die folgenden Worte sind bei A und B sehr inkorrekt geschrieben. [906] Bei BCD lautet der Kolophon: ity atharvavede vaitānasūtre prāyaścitta-prasaṃge trayodaśo 'dhyāyaḥ samāptaḥ [907] ABCD °pastha brūyāt [908] A pasamāne BD pamāne C pamāno vielleicht Imperative plus „anas". [909] RV. 5. 42. 18. [910] A °ṇītaṃ [911] A °bharāṇi [912] Ap. Ś. 14. 33. 8; Mss.: pratihrīyatām (A °hūyatām) [913] B skriyatā C kṛyatāṃ; gemeint ist: dhīyatāṃ [914] C upādhinyā [915] A pratihudayatāṃ; gemeint ist: pratidhīyatāṃ [916] fehlt bei BCD; der in Klammern gesetzte Passus ist offenbar eine Wiederholung der letzten Worte des vorausgegangenen Mantra. [917] C °pātum [918] RV. 1. 112. 25. [919] AC °vīr [920] Vgl. K. Ś. 25. 6. 8. [921] AD bhavati BC bhava

dhartri dharitri janitri yamitrī[922] 'ti brahmā[923] | 'ntaḥ[923]-sadaso[924] bahiṣpavamānena stūyur[925] | dīkṣitasya gārhapatyo 'nte[926] gārhapatyo 'nugacched[927] agniṃ naro dīdhitibhir araṇyor[928] hastacyutī janayanta praśastaṃ | dūredṛśaṃ gṛhapatim atharyum iti mathitvā 'vadadhyād | āśv anupraṇītaś[929] ced anugached etayai 'va[930] mathitvā 'vadadhyād | agnayaś cen mithaḥ saṃsṛjyerann[931] agninā 'gniḥ saṃsṛjyata[932] ity ete[933] japec | chālāmukhīyaś ced anugacched gārhapatyāt praṇīya bhadraṃ karṇebhir[934] iti catasro japet | bhadraṃ karṇebhiḥ śṛṇuyāma devā bhadraṃ paśyemā 'kṣabhir yajatrāḥ | sthirair aṅgais tuṣṭuvāṃsas tanūbhir vyaśema devahitaṃ yad āyuḥ | svasti na indro vṛddhaśravāḥ[935] svasti naḥ pūṣā viśvavedāḥ[936] | svasti nas tārkṣyo 'riṣṭa-nemiḥ svasti no bṛhaspatir dadhātu | pṛṣadaśvā marutaḥ pṛśnimātaraḥ[935] śubhaṃyāvāno vidatheṣu jagmayaḥ[937] | agni-jihvā manavaḥ sūracakṣaso viśve no devā avasā gamann iha | śatam in nu śarado anti devā yatra naś cakrā jarasaṃ tanūnāṃ | putrāso yatra pitaro bhavaṃti mā no madhyā rīriṣatāyur gantoḥ | iti | preddho agna[938] iti catasṛbhir juhuyāt | preddho agne dīdihi puro no 'jasrayā sūrmyā yaviṣṭha | tvāṃ śaśvanta upa yanti vājāḥ | sapta te agne samidhaḥ sapta jihvāḥ[939] sapta ṛṣayaḥ sapta dhāma priyāṇi | sapta hotrāḥ saptadhā tvā yajanti sapta yonīr āpṛṇasva ghṛtena svāhā | yan me manasaś chidraṃ yad vāco yac[940] ca . me hṛdaḥ[940] | ayaṃ devo bṛhaspatiḥ saṃ tat siñcatu rādhasā[941] | mamā 'gne varca[942] ity ekā-'gnīdhrīyaś ced anugacched gārhapatyāt praṇīya mamā 'gne varca iti ṣaḍbhir

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[922] Āp. Ś. 14. 33. 2; das Zitat ist in der Wiedergabe der Mss. völlig korrumpiert; es lesen BCD: dharti dharitrī janitrīty amitrīti haritry adharitrī janitry amitrīti janitrī hanitrīti [923] BD brahmātaḥ; AC brahmātra; korrupt! [924] ABCD svaraso [925] A brūyuḥ B stayur [926] A °tyotpate B °tyo 'nve C tyoṃte; l.: °patyo-'tpāte? [927] Vom Erlöschen der Opferfeuer handelt zusammenhängend K. Ś. 25. 3. 1 folg.; cf. oben 1. 5; 2. 7. [928] RV. 7. 1. 1; Āp. 14. 16. 1. [929] C °ṇītā; A °ṇīte B °nīti D °ṇī [930] C etayiva [931] cf. oben 2. 7; 5. 4. [932] Kauś. S. 108. 2; dagegen Āp. a. a. O.: agninā 'gniḥ samidhyate [933] A ate [934] RV. 1. 89. 8; Āp. 14. 16. 1. Von dieser Eventualität scheinen auch Brahm. Prāy. Bl. 114 a zu handeln (durch Korruption fast völlig unverständlich geworden). [935] RV. 1. 89. 6, 7, 9. [936] C viśvatejaḥ [937] A jāmayaḥ [938] RV. 7. 1. 3. [939] VS. 17. 79. [940] AC yat svagne hṛdaḥ B yas tv agne hṛdaḥ [941] ABCD rādhase [942] AV. 5. 3. 1.

juhuyād | auttaravedikaś[943] ced anugacchec chālāmukhīyāt praṇīye 'mo agna[944] iti trayodaśabhir juhuyāt | imo agne vītatamāni havyājasro vakṣi devatātim achā prati na īṃ surabhīṇi vyantu | sapta te agne samidho[945] | yan me manasaś chidraṃ[946] | mamā 'gne varca[942] iti juhuyāt | paśuśrapaṇaś ced anugacched auttaravedikāt praṇīya tvaṃ no agne[947] sa tvaṃ na[948] iti sarvaprāyaścittaṃ hutvā | yady ukhyo[949] 'nugacchet punaḥ punaḥ prajvālya || 1 || kāyamāno vanā tvaṃ[950] yan mātṝr ajagann apaḥ | na tat te agne pramṛṣe nivartanam yad dūre sann ihā 'bhavaḥ | yās te agna ārdrā yonayo yāḥ kulāyinīḥ[951] | ye te agna indavo yā u nābhayaḥ | yās te agne

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[943] cf. Āśv. Prāy. 11 a: varuṇapraghāseṣv auttaravedikasyā 'gner dakṣiṇa-vihārasthasya vā nāśe śālāmukhāt praṇīya pūrvoktaṃ prāyaścittaṃ kuryāt | („pūrvokta" s. den Schluß des im Ms. unmittelbar vorhergehenden Passus Anm. 784 Cit. 2) nā 'trā 'nvādhānaṃ | śālāmukhīyā-'nvādhāna-vyatirekeṇa pṛthag anvādhānasya pūrvam ananuṣṭhānāt | na caivam anvāhita-prāyaścittaṃ na syād iti vācyaṃ | anvāhita-śālāmukhīyāt praṇītvena dvayor apy anvāhitatvāt | anvāhita-śālāmukhīya-nāśe tu purāṇa-gārhapatyāt taṃ praṇīya pūrvoktaṃ prāyaścittaṃ kṛtvā 'nvādhānādi kuryāt |
[944] RV. 7. 1. 18. [945] VS. 17. 79. [946] Āp. 14. 16. 1, 17. 1.
[947] RV. 4. 1. 4. [948] AV. 20. 98. 2. [949] Des in anderen Traktaten häufig erwähnten Ausgehens des dakṣiṇāgni gedenkt unser Text nicht; s. z. B. Āśv. Prāy. 9 b: anvādhānā-'nantaraṃ dakṣiṇāgni-nāśe śucir bhūtvā vihāraṃ praviśya gārhapatyaṃ taṃ praṇīya prāṇān āyamya dakṣiṇāgni-nāśa-nimittaṃ prāśayec cittaṃ (l.: °nimitta-prāyaścittaṃ) kariṣya iti saṃkalpya gārhapatye smārtavad ājyaṃ saṃskṛtya sruk-sruvaṃ niṣṭapya saṃmṛjya sruci caturgṛhītaṃ gṛhītvā "havanīye samidham ādhāya juhoti | mano jyotir juṣatām ājyaṃ (Ā. Ś. 2. 5. 14) haviṣā ghṛtena svāhā | manase jyotiṣa idaṃ na mama (gemeint: AV. 18. 2. 2?) | sāṃgatāsidhyartham ekāṃ sruvāhutiṃ juhuyāt | bhūr bhuvaḥ svaḥ svāhā | tato viṣṇu-smaraṇaṃ | adhvaryu-sannidhau sa eva sarvaṃ kuryāt | saṃkalpaṃ tyāgaṃ ca yajamānaḥ | viṣṇu-smaraṇam ubhayoḥ | aiṣṭikājye sati na smārtavaj ājya-saṃskāraḥ | aiṣṭi-saṃmārge sati na punaḥ pātra-saṃmārga ity uktaṃ prayaścitta-caṃdrikāyāṃ | tato dakṣiṇāgneḥ paścād ūrddhvaṃ jānu(r) upaviśya *mahyaṃ yajantu* (AV. 5. 3. 4) ity ādi tātrī (?)-kāṣṭhāny ādhāya vyāhṛtibhir upasthānaṃ kuryāt | evam anvāhitā-"havanīya-nāśe 'pi |; ibid. 10 a folg. findet sich eine Sühnezeremonie "gārhapatya-dakṣiṇā-'gnyor nāśe"; vgl. Agn. Prāy. 12 b: dakṣiṇāgny-anugamanaṃ (l.: °ne) tūṣṇīṃ gārhapatyāt praṇīya bhūr ity upasthānādi samānaṃ | homas tu (!) āhavanīye ta[t]-tad-agnau vā sarva-prāyaścittaṃ tu (!) āhavanīya eva | ity anvāhita-prāyaścittaṃ | ibid. 13 a: atha dakṣiṇāgner anugatiḥ | anugataṃ dakṣiṇāgnim utpādayiṣyāmī 'ti saṃkalpya yonitaḥ praṇayet | tata āhavanīye 'gnaye tapasvate janadvate pāvakavate svāhe 'ti pūrṇāhutiṃ juhuyāt | [950] RV. 3. 9. 2. [951] M. S. 2. 7. 15: 98. 11; Āp. 15. 17. 5.

tanva ūrjo nāma tābhiṣ ṭvam ubhayībhiḥ saṃvidānaḥ śataṃ cinvānas tanvā niṣīdata | sākaṃ hi śucinā śuciḥ[952] praśastā kratunā 'jani | vidvāṅ[953] asya vratā dhruvā vayā[953] ivā 'nurohata ity[954] ādhāya samidhaṃ kṛṣṇāṃ dadyād | vāso-yugaṃ[955] dhenuṃ[955] vā | yady ukhā vā[956] bhidyeta tair eva kapālaiḥ saṃcityā 'nyāṃ kṛtvā syūtā devebhir amṛtenā"gā[957] ukhāṃ svasāram adhi vedim asthāt satyaṃ pūrvair ṛṣibhiś cākupāno[958] | agniḥ pravidvān iha tat karotu | stavādejarudharanamadrir[959] ity anumantrayet[960] | vasatīvarīś[961] cet skandeyuḥ[962] pṛthivī vibhūvarī[963] 'ti | cālyakaṃ[964] cety[964] āvṛtte | namas te bhuvo viśva[ṃ] tad gṛhītvā māndā vāśā[965] iti catasṛbhir āgnīdhrīye juhuyāt | māndā vāśāḥ śundhyūr ajirāḥ | undatīḥ suphenāḥ jyotiṣmatīs tamasvatīr | mitrabhṛtaḥ kṣatrabhṛtaḥ svarāṣṭrā iha mā'vata | vṛṣṇo aśvasya saṃdānam asi vṛṣṭyai tvo 'panahyāmi | devā vasavā agne indra sūrya[966] | devā udno datto 'dadhiṃ bhintta divas pa-

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[952] RV. 2. 5. 4; Āp. 16. 15. 7. [953] C viddhā ārtvijyā dhruvā vrata [954] Das Zitat ist in den Mss. sehr korrumpiert. AC lesen statt: °rohate ity: °rohosāty; B °rohasīty [955] AC °yugaṃ dhenu BD °gāṃ dhenuṃ [956] A läßt vā aus. [957] M. S. 2. 7. 16. Āp. 16. 26. 6. [958] AD cā kūryān; B cākuryā C cā kūryāṃ; gemeint ist wohl die Fassung von K. Ś. 39. 3. [959] Infolge seiner Korruption für mich nicht identifizierbar. BD: stavādejarudhiramadrir C wie B, nur: stadeja° [960] A °yeta [961] A °varīyaś [962] Āśv. Prāy. 13 a erwähnen einen in der Opferpraxis sicherlich sehr häufig auftretenden analogen Fall: praṇītānāṃ prokṣaṇīnāṃ cā 'mbuskandane saṃsrāve vā . . . [963] K. Ś. 35. 3; Āp. 14. 17. 3. [964] Durch Korruption unverständlich geworden. Statt des ca-Lautes vielleicht (mit A) va zu lesen; D statt dessen sinīvaly urumdhe ity [965] Āp. Ś. 14. 18. 1. [966] TS. 2. 4. 8. 1. Das Zitat, wohl aus abweichender Rezension hervorgegangen, ist verunstaltet; A liest: māṃdā vāsāsaduṃdubhejirā uṃdarī suphedāḥ | jyotiṣmatīs tamasvatīr mitrabhṛtaḥ kṣatrabhṛtaḥ svarāṣṭra ihamāvatāḥ | vṛṣṭyaṃ saṃdānam asi vṛṣṭye tvo 'panahyāmi | devā vasavo 'gni sūryo tro danno dadhibhurddivaspūrjanyāṃdaṃtarikṣā samudrāt tato no vṛṣṇyāvan | devāṃ yujo mitravaruṇaryamā śukra tadevātsavitāyāhayā taṃtrannapāṃ narāśaṃsohnodatto dadhikinaṃ divaḥ syur janyād antarikṣāt samudrāt tato no vṛṣṭyāvann iti BC māṃdāvāśā śrudhyū (? C śrudbhyū) iṣa bhejirāṃḍaṃdūtīḥ suphetāḥ | jyotiṣmatīs tamasvatīr mitrabhṛtā kṣatrabhṛtā svarāṣṭra ity amāyata | vṛṣṇo (C °ṣṇe) aśvasya saṃdānam asi vṛṣṭyai (C vṛṣṇyau) tvopanahyāmi | devatā vasavo agna (C āgna) indrasūryo hnodatto (nho°) dadiṃbhit | divas phū(syū)-rjanyād aṃtarikṣāt samudrāt tato no vṛṣṭyāvat | devā yujo mitrāvaruṇāryamā yuktaṃ (C fügt no ein) devāḥ sapītayo apāṃ napāt tanūnapāṃ nārāśaṃso 'nhodatto dabhiṃbhit (C dadhiṃdibhit) diva spūrjanyād aṃtarikṣāt samudrāt tato no vṛṣṇyāvān iti

rjanyād antarikṣāt samudrāt tato no vṛṣṭyā 'vata | devā yujo mitrāvaruṇā 'ryamā yuktaṃ devāḥ sapītayo apāṃ napāt tanūnapān narāśaṃsa udno datto 'dadhiṃ bhintta divas parjanyād aṃtarikṣāt samudrāt tato no vṛṣṭyā 'vate 'ti | pravṛttāś cet syuḥ samāsiñcantv[967] iti saṃsiñcen[968] | nivṛttāś cet syur apām ūrmī[969] 'ti gṛhītvā ṣaḍbhir āhavanīye juhuyād | indriyāvān madintamas taṃ vo mā 'va kramiṣam | achinnaṃ tantuṃ pṛthivyā anu geṣam[970] iti hutvā ‖ **2** ‖ abhivṛṣṭe[971] some dyauś ca tvā pṛthivī ca śṛṇītām antarikṣaṃ ca | indur indum avāgād iṃdor iṃdro 'pāt[972] | yajñaś ca tvā vāyuś ca śṛṇītām ahaś ca tvā rātriś ca śṛṇītāṃ darśaś ca tvā paurṇamāsaś ca śṛṇītāṃ yajñaś ca tvā dakṣiṇā ca śṛṇītāṃ dakṣaś ca tvā mānasaś ca śṛṇītām arkaś ca tvā 'śvamedhaś ca śṛṇītām | . . . . ś ca tvā . . . .[973] iṃdur iṃdum upāgāt[974] sāyāme so ma[975] bhūt sarva[976] tasya[976] ta[976] iṃdav[976] | indrapītasyo 'pahūtasyo 'pahūto bhakṣayāmī[977] 'ty abhimṛṣṭasya[978] bhakṣayet | sasomaṃ cec camasaṃ sadasi stotreṇā 'bhyupākuryād dhiraṇyagarbhas tad[979] it[979] padam[979] iti[979] dvābhyāṃ[979] juhuyāt[980] | tad it padaṃ na viciketa vidvān[981] yan[982] mṛtaḥ[982] punar apy eti jīvān | pravṛttā[983] ca sthalī syāt[983] trivṛd yad bhuvanasya rathavṛj jīvo garbho na mṛtasya jīvāt svāhe 'ty | anyaś ced[984] āgrāyaṇād[984] gṛhṇīyād[984] āgrāyaṇaś[985] ced upadasyed āgrāyaṇād gṛhṇīyād grahebhyo[986] vā "hṛtya[987] śukra-dhruvau[988]

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[967] Gemeint ist AV. 7. 33. 1. [968] AD saṃvaṃ B siṃcaṃ C saṃgnicaṃ [969] AV. 20. 28. 4; Vait. 31. 22. [970] Āp. Ś. 10. 19. 10. [971] A abhipṛṣṭa [972] K. S. 35. 11; Āp. 14. 29. 2. [973] die Mss. geben nur diese Silben als Rest des Textfragments; AD śrutvā [974] MŚ. 3. 6. 15. [975] BCD somā [976] A: (somas) tat savita iṃdavaḥ | BC (°mā) bhūt sarva tasya ta iṃdav | D bhūs tat savitasya ta [977] vgl. V. S. 38. 28. [978] l.: abhivṛṣṭasya? [979] BC aditidvābhyāṃ [980] Brahm. Prāy. 93 a: cec camasam abhyupākuryāt (!) hiraṇyarbha ity āgnīdhrīye pūrṇāhutiṃ juhuyāt.... [Comm.] yadi sadasy avasthitaṃ camasam abhyupākuryāt (!) hiraṇyagarbha ity .... [981] TB. 3. 7. 10. 6. [982] A yad amṛtaḥ B yan mataḥ C yan ataḥ [983] Diese und die inzwischenliegenden Worte fehlen bei BCD; statt ca lies A va; cf. AP 37. 19. 1 yasyā 'sāmāpte karmaṇy udapātraṃ pravarttate [984] hinter ced etwa: upadasyed zu ergänzen. A nyaścehāprāyaṇāhuṇīyād B anyaś ceṃdrāgrāyaṇād gṛhṇīyād C anyaś cedāgrāyaṇāt gṛhṇīyād; vgl. K. Ś. 25. 12. 25. folg. [985] BC ṇāc [986] ABC gṛhebhyo [987] ABC °hutya cf. Brahm. Prāy. 82 a: yady āgrāyanaḥ skaṃded upa vā dasyed itarebhyo grahebhyo nirgṛhṇīyāt | ... yadī 'tare grahā skaṃdeyur upa vā dasyeyur puro grāya apo nigṛhṇīyāt. [988] A[illegible]dbruvo

varjam | ā tvā yajñasye[989] 'ti catasṛbhir juhuyād | ā tvā yajñasya rambyā[t] suṣvāṇaḥ pavate sutaḥ | pratnāni pāti kāvyaḥ | goṣā[990] indo nṛṣā asy aśvasā vājasā uta[990] | pratnāni pāti kāvyaḥ | devānāṃ deva[991] iti dve | dhruvaś ced upadasyet pravṛttā cet sthālī syād vasavas tvā "dīs tarpayantu rudrās tvā tarpayantu | ādityās tvā tarpayantv ity utsṛjya dhruvā dyaur[992] ity abhimantrya dhruvaṃ[993] dhruveṇe[994] 'ti gṛhītvā "yurdā asi dhruva iti catasṛbhir āgnīdhrīye juhuyāt | āyurdā asi dhruva āyur me dāḥ[995] svāhā | varcodā asi dhruvo varco me dāḥ svāhā | tejodā asi dhruvas tejo me dāḥ svāhā | sahodā asi dhruvaḥ saho me dāḥ svāhā | grāvṇi[996] śīrṇe[996] dyotānasya[996] mārutasya brahmasāmena stuvīrann[997] ity eke bhakṣaṇīyam[998] uparaveṣv apinayet ‖ 3 ‖ apidagdhe[999] some kṛtāṃtvād[1000] upakrameraṇyaṃ[1001] vacanāt[1002] | japtvā purā dvādaśyā[1003] punar[1004] dīkṣāvāṃtādviti[1005] | tatra tā dadyād[1006] yāḥ[1007] kasyai tvā[1008] dāsya[1008] bhavati | tathai 'vai 'nām[1009] ṛtvijo[1009] yājayeyur[1009] | yady akrīta-somam[1010] apahareyur[1011] anyaḥ[1012] krītavyo | yadi krīto[1013] naṣṭaḥ[1014] syāt sā nityā 'bhiṣicyo | rājā-"hāra[1015] iti kiṃcid deyaṃ[1016] | tenā 'sya sa

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989 RV. 9. 6. 8. ACD ātvāyasyeti B ātmāyajñaśceti 990 RV. 9. 2. 10; fehlt bei B. 991 Kauś. S. 74. 12. 992 AV. 6. 88. 1; Āp. 14. 27. 7. 993 fehlt bei A. 994 AV. 6. 87. 3; Āp. 14. 27. 7. 995 Āp. 14. 27. 6; Ś. Ś. 4. 12. 10. 996 A gnāhi śīrṇe rghotāsya BC grāvṇi śīrṇe dyotā asya; D dhyātā asya 997 A suvīram 998 ABCD °yām 999 A apidagve BCD apidagdhaṃ 1000 A kṛte tā B kṛtāṃ tvā C vṛttāṃ tvā?; l. wahrscheinlich: krītatvād 1001 Brahm. Prāy. 95 a: yadi rājā 'bhidahyeta grahān adhvaryu[ḥ] sparśayeta stotrāṇy udgātā śastrāṇi hotā 'tha [a]dhvar[yur] yajñaṃ sa[ṃ]bhṛtyā purva ceṣṭeraṃ .... Bl. 96 b folg.: yadi rājā 'bhidāhyata krayāt prāg dakṣiṇakālāt sarveṣv evā 'vadhiṣu prāptaṃ kāmaṃ vipracārād eka ichaṃti 1002 BD cavanāṃ; zu diesem völlig verderbten Passus scheint Āśv. 6. 8. 1 parallel zu sein. 1003 A °daśā 1004 A punad B puna 1005 A °ddhīti A wiederholt: tatra krameraṇyaṃ vacanān japtvā purā daśā punaddīkṣāvāddhīti; s. K. Ś. 25. 14. 30. 1006 B dṛdyād 1007 fehlt bei BCD 1008 A tvasya tad; zu verbessern nach K. Ś. 25. 14. 31. 1009 AD tayaivanā ṛtvir yājayeyur B tathaiva nām ṛtvijo ryayajñeyur C wie B; nur: ryajaya 1010 A °krītaḥ so° 1011 AC upa° 1012 BC anya AD anyatra 1013 A krītaṃ yo BCD krītavyo 1014 BC ceṣṭa AD neṣṭa 1015 D rajohāra 1016 Brahm. Prāy. 82 a: cet krītam apahareyur iti yasya krayeṇā 'bhisaṃbaṃdhaḥ (!) upariṣṭāt somagrahaṇāt ... dvau somaprakārau haimavato 'sau javanakha tatra haimavate (!) ālohita-varṇako maujavato babhruvarṇakaḥ [.... maujavatasyā 'pahāre kecit haimavata āhartavya tam abhiṣuṇuyāt] .... cf. K. Ś.

parikrīto bhavati | yadi somaṃ na vindeyuḥ pūtīkān abhiṣuṇuyur[1017] | yadi na pūtīkān arjunāny[1018] atha[1018] yā[1018] eva kāś cau 'ṣadhīr āhṛtyā 'bhiṣuṇuyuḥ[1019] | pañcadakṣiṇaṃ kratuṃ saṃsthāpayeyur ekadakṣiṇaṃ vā | yena yajñena kāmayeta tena yajeta | [a]tra yat kāmayeta tatra tad dadyāt | prātaḥsavanāc cet kalaśo vidīryeta vaiṣṇavīṣu śipiviṣṭavatīṣu tṛcā[1020] stūyur[1021] | (mādhyaṃdinaś cet[1022] pavamāne sa-mādhyaṃdināt[1023] pavamānā[1024]) yadi mādhyaṃdinā[1025] ''rbhavasya[1025] pavamānasya purastād vaṣaṭ-kāra-nidhanaṃ sāma[1026] kuryād | yadi tṛtīya-savana etad[1027] eva[1028] || 4 || bhūmir bhūmim agān[1029] mātā mātaram apy agāt | ṛdhyāsma putraiḥ paśubhir yo no dveṣṭi sa bhidyatām iti | yan mārttikaṃ bhidyeta[1030] tadā 'po gamayet[1031] tathaiva dārumayaṃ ya ṛte cid abhiśriṣa[1032] ity etayā ''labhyā 'bhimantrayate |

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25. 12. 17 folg. Dem ālohita entspricht hier vollständig: avyaktarāgapuṣpāṇi tṛṇāni. Als Surrogate werden genannt (der Stufenfolge nach eins für das andere) śyenahṛta, pūtika, ādāra, aruṇadūrvā, haritakuśa; die Schilderung dieser Pflanzen ist von Wichtigkeit. [1017] Wörtlich gleich PB 9. 5. 3; cf. Āśv. 6. 8. 5 f.; Brahm. Prāy. 83 a; K. Ś. 25. 12. 18; Pet. Wb. u. pratinidhi: somā-'bhāve bhavet pūtividhiḥ pratinidhāv uta | [1018] A arjananaithāyā B arjjanānaithāyā C arjunānaiṣyāyā D arjunānairthāyā [1019] Brahm. Prāy. 83 a: yadi na pūtikān athā 'rjunāni yadi na pūtikatṛṇāni ca viṃde[t] tata abhiṣuṇuyād iti varttate lohita-tūlāni *haimavatasya sthāne* haimavato lohitākāra iti bhāvaḥ . . . . *maujavatasthāne* babhrutūlāny arjunāni varttate . . . . yadi nā 'rjunāni na viṃded iti varttate ca ca (?) yā kāś co 'ṣadhīn āraṇyā abhiṣuṇuyād vā 'rjunāni na . . . viṃded yāḥ kāmāś cau 'ṣadhīr āraṇyā darbhakās ādikā abhiṣuṇuyāt somavikrayiṇaś ca kiṃcid dadyād iti . . . . 93 a gedenkt noch des Falles: droṇakalaśe cet somaṃ na viṃdet skanded (?) upadasyed (?) vā . . . . tad dhiraṇya[m] ṛjīṣe 'py asya prakṣipyā 'bhiṣuṇuyād . . . [1020-1021] cf. unten 6. 6; statt tṛcā erwarten wir ṛkṣu [1022] B ci C cit [1023] A °dinā BC dināt [1024] fehlt bei A. [1025] °dina ārbha° wäre grammatisch richtig. [1026] A sama B samāna C samā me [1027] fehlt bei C [1028] Brahm. Prāy. 87 a: (yadi mādhyaṃdine grāvā śīryate [cf. oben 6. 3] . . .) . . . yadi prātaḥsavane kalaśo dīryeta vaṣaṭkāranidhanaṃ . . . . . . ekasmin dārumaye kalaśe droṇakalaśa iti prayoga . . . . eteṣām aṣṭānāṃ yadi kaścid dīryeta . . . 87 b [ganz verderbt]: yadi prātaḥsavane droṇakalaśaṃ kalaśo dīryetā 'bhimarśanākāle tatra somasūryā 'smin pātre samāvapati ya tritīya (?)-sthānā[t] tu kṛtvo 'dgātṛbhiḥ prahitaṃ saṃmṛṣṭam avasthāpya tasmin somam avanayet . . . . . . [1029] Āp. 3. 20. 9; 9. 16. 2. [1030] cf. Āp. 9. 16. 2 f.; Āśv. 3. 14. 12; cf. oben 3. 7—8. [1031] A yogamayait BC yo maye; D yo gamayet [1032] AV. 14. 2. 47; vgl. K. Ś. 25. 5. 29 f. und unten Note 1147.

sarvatra śīrṇe bhinne naṣṭe 'nyaṃ kṛtvā punar mai 'tv indriyam[1033] ity ādadīta[1034] | bahiṣpavamānaṃ cet sarpatāṃ[1035] prastotā vichidyeta brahmaṇe varaṃ dattvā tatas tam eva punar vṛṇīyād | yad udgātā vichidyeta sarvavedasa-dakṣiṇena yajñena yajetai | 'vaṃ sarveṣāṃ vichinnānāṃ sarpatām ekaikasmin kuryād | dyauś ca ma indraś ca me[1036] | tantuṃ tanvan[1037] | mā pragāma patho vayam[1038] iti | śastrāc[1039] cec chastram anuśaṃsan[1040] vyāpadyeta mā[1041] pragāma patho vayam[1038] iti pañcabhir juhuyād | rāthaṃtaraṃ cet stūyamānaṃ[1042] vyāpadyeta samyag digbhya[1043] iti dvābhyāṃ juhuyād[1041] | yavā-''dīnām avapannānāṃ[1044] vyāvṛttānām uttarāsāṃ[1045] yathāliṅgaṃ dvābhyāṃ juhuyān | nārāśaṃsā(d) unnetād[1046] upadasyerann[1046] ayaṃ no agnir adhyakṣa[1047] iti dvābhyāṃ | pānnejanyāś ced upadasyet samāsiñcantv[1048] it isaṃsiñcet || 5 ||
atha ced dhutā-'hutau somau pītā-'pītau vā saṃsṛjyeyātāṃ[1049] yajñasya hi stha ṛtvijā[1050] gavīṃdrāgnī kalpatā yuvaṃ hutā 'hutasya cā 'syā yasye 'ndrāgnīvītaṃ pibata ghṛtam imāṃ ghṛtam iti dvābhyāṃ juhuyāt | prātaḥsavanāc[1051] cet[1052] kalaśo[1053] vidīryeta vaiṣṇavatīṣu[1054] śipiviṣṭavatīṣu gaurīvitena stūyuḥ[1055] | samāna-janapadau cet somau saṃsavau syātāṃ pūrvo

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[1033] Kauś. 9. 2. [1034] AD °dhīta; K. Ś. 25. 6. 1 folg. lehrt die Entstehungsgeschichte irdener Gefäße in interessanter Weise. [1035] ABC sarpatātāṃ [1036] TS. 4. 7. 6. 2. [1037] RV. 10. 53. 6; Āp. 9. 8. 7. [1038] AV. 13. 1. 59. [1039] A śastrāṃ [1040] AC °sa B °saṃ [1041] Diese und die dazwischenliegenden Worte fehlen bei D. [1042] AB sūya° [1043] BC samādigbhya AD samādiśya; cf. Paipp. S. 15. 1. [1044] A āpavannānāṃ B apannānāṃ C āpannānām [1045] A uttārāsāṃ C uttasasāṃ; l.: uttarābhyāṃ? [1046] l. unnītā? cf. K. Ś. 25. 12. 11; vgl. Brahm. Prāy. 89a: yadi nārāśaṃsā upadasyeyuḥ yaṃ yaṃ hamanupatiṣṭhera tasya biṃdum avanayet [1047] Kauś. 89. 13. [1048] Gemeint ist jedenfalls AV. 7. 33. 1; cf. Āp. 7. 17. 1: asmāň avantu payasā | [1049] Brahm. Prāy. 90a (ganz korrupt): yadi hutāhutātopapītau va somau saṃsṛjyeyātām aṃtaparidhy aṃgārā dakṣiṇāho hy ahutasye 'ti juhuyāt yadi hṛtād āhṛte hute [']hute pītārupīti apītād vā 'pī 'ti saṃsargo bhavet taṃ yat saṃsṛṣṭe 'daṃ tataḥ paridhy aṃgārāṃ dakṣiṇā 'po hyu 'hutasya ce 'ti juhuyāt [1050] cf. RV. 8. 38. 1; (Text nach BC); hinter ṛtvijā liest A: gaviṃdrāgnīvītaṃ pivata ghṛtaṃ imāṃ chṛtam taṃ pibata ghṛtam imāṃ ghṛtam [1051] ABC °vanaṃ [1052] D ca tad [1053] B °śe; vgl. K. Ś. 25. 12. 22. [1054] ABC °vīṣu cf. 6. 4 [1055] Brahm. Prāy. 103b folg. behandeln in überaus korrupter Form das gleiche oder ein ähnliches Thema: yadi prātaḥsavanavesomer ity etāsti so somo iya stuta iti marutvatīṣu gāyatreṇa stuyuḥ | . . . . . yadi madhyaṃdine somā

'gnim[1056] parigṛhṇīyāt[1056] pūrvo devatāḥ parigṛhṇīyāt | nā 'tirātryā[1057] prātar-anuvākam upākuryād | abhiṣṭāvyā 'tha[1058] saṃveśāyo[1059] 'paveśāya gāyatryai chandase 'bhibhūtyai svāhe[1060] 'ti purastāt prātaranuvākasya juhuyāt | triṣṭubha[1061] iti mādhyaṃdine[1062] vidviṣāṇayoḥ saṃsavāv[1063] iti vijñāyate[1064] | savanīyā-'nantaram agnaye yaviṣṭhāyā ṣṭākapālam ity āhavanīye[1065] mahad[1065] abhyādadhyāt[1065] | sambhārāṇāṃ caturbhiś caturbhiḥ pratidiśaṃ juhuyād | uttamam[1066] āgnīdhrīye somabhāga[m] brāhmaṇeṣu śaṃse[t][1067] | vajrāṇāṃ śyenaviṣamasya[1068] ca phaṭkāraprabhṛty[1069] anujānīyāt | sarveṣu cā 'bhicārikeṣu saṃdīkṣitānāṃ ca vyāvarttetā 'gneran brāhmaṇaḥ[1070] procya jīvā nāma sthā tā imaṃ jīvet(v)o[1071] | 'pajīvā nāma sthā tā imaṃ jīveta | jīvikā nāma sthā tā imaṃ jīveta saṃjīveta | jīvalā nāma sthā tā imaṃ jīveta saṃjīveta | saṃjīvikā nāma sthā tā imaṃ jīve(s)t(v)e | 'ty[1072] apaḥ[1072] paribrūyāt[1072] | tāsām udagarvāk[1073] kuryād | upāṃśv-antaryāmau[1074] ca cet te[1074] prāṇāpānau[1074] pātām | upāṃśu-savanas te vyānaṃ pātu | śrotraṃ cā 'śvinau pātāṃ | dakṣakratū te mitrāvaruṇau pātāṃ | stana ity ṛtupātre[1075] | ātmānaṃ ta āgrayaṇaḥ pātv | aṅgāni ca ta ukthyaḥ pātv | āyuṣ ṭe dhruvaḥ pātu | vīryaṃ te lakṣmīḥ pātv iti juhu-

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'tiridhyeti . . . vaṇ mahāsti sūrye 'ty ādityavatīṣu gaurīvitena sapte suyuḥ | yadi tṛtīyasavane somo tiricyeta viṣṇo śipiviṣṭavatīṣu gaurivatena sāmnā s[t]uyuḥ . . . . yady atirātrāviṣṭośapaviṣṭavatīṣu bṛhatā stuyu yady atirātrād itiricyati viṣṇo śipiviṣṭavatīṣu vahatanāśāstrādayaḥ | vgl. K. Ś. 25. 13. 6 folg. [1056] ACD gnir gṛhṇīyāt B gnir gṛhṇīyā. Vgl. K. Ś. 25. 14. 8 folg.; P. B. 9. 4. 2. [1057] A tāni rātryāḥ B tāni rātryā C tāni rātryāt [1058] A abhiṣṭāvyartheḥ BC atiṣṭāvyātha D iti bhiṣṭavyātha [1059] C saṃdeśātbo B saveśāyo D saṃveśayo [1060] P. B. 9. 4. 6. [1061] fehlt bei A. [1062] ACD °nenā D °nevā [1063] A samavov; BCD samāvāv; zu ergänzen hinter mādhyaṃdine: saṃveśāyo 'paveśāya jagatyai chandase 'bhibhūtyai svāhe 'ti tritīya-savane; l. sodann: nānā-vidviṣāṇayoḥ saṃsava iti [1064] BC °yaṃte D jñāyaṃte; cf. TS. 2. 2. 9. 6: traiṣṭubhaṃ mādhyaṃdinaṃ savanam [1065] A °nīyamahṛdabhyāṃdadhyāt [1066] A °mamam [1067] A saṃse B śaṃśe B śaṃse [1068] A °ṣayanasya BC °viṣanasya [1069] B vaṣaṭkāra CD vaṣaṭkāraḥ [1070] CD brāhmaṇāḥ [1071] Āp. 14. 20. 8 in erweiterter Fassung; cf. AV. 19. 69. 2 ff.; in den Mss. korrumpiert; vgl. Āśv. 6. 9. 1. Die Fehlerhaftigkeit des vorausgegangenen Textes macht es schwer verständlich, daß es sich bei diesen Sprüchen um die Abwehr von Krankheiten, die den dīkṣita befallen haben, handelt. [1072] BC, dessen Textfassung wir im übrigen gefolgt sind, liest: ity ayaḥ paribrūyāt; AD ity ayaḥ paridhi brūyāt; A läßt die Worte saṃjīveta jīvalā nāma bis ayaḥ pari° aus. [1073] A arvāṃ B ārcā C ācā; l. udakārthaṃ? [1074] Āp. 14. 21. 4; Āśv. 6. 9. 3; AB °yāmo cet prā° C °yāmau ce prācet-prācet prā° [1075] AB kratupātre (l.: ṛtu?) C ṛcupātre

yāt | puṣṭinā puṣṭiṃ [1076] prāṇena prāṇaṃ tejasā tejaś cakṣuṣā cakṣuḥ śrotreṇa śrotram āyuṣā "yuḥ punar dehī 'ti sakṛd etāni juhuyād brahmāṇi sūktāni ‖ 6 ‖ brahmā brāhmaṇācchaṃsī vai "ndra-vāyavād [1077] grahaṃ gṛhṇīyāt [1078] | sa cen [1079] mriyetā [1080] 'gnibhya [1081] eva [1081] trīn aṅgārān uddhṛtya dakṣiṇaṃ pāṇiṃ [1082] śroṇiṃ [1083] prati [1084] dagdhvā [1084] 'sthīny [1085] upanidadhyus [1086] | tasya putraṃ bhrātaraṃ vo 'padīkṣāṃ [1087] samāpnuyuḥ [1088] | sa cen mriyetā 'gnibhya eva trīn aṅgārān uddhṛtya dakṣiṇaṃ pāṇiṃ śroṇiṃ pratitapyai 'va dagdhvā [1085] [1089] hotuḥ [1090] pramukhā [1091] ṛtvijaḥ [1092] prācīnāvītaṃ kṛtvā dakṣiṇān ūrūn āghnānāḥ sarparājñīnām (ūrttyā) [1093] kīrttayantaḥ [1094] stotre [1094] stotre [1095] 'sthi-puṭam [1096] upanidadhyuḥ | saṃvatsare [1097] 'sthipuṭaṃ [1097] nidadhyuḥ [1098] | saṃvatsare 'sthīni yājayet | samāpte saṃvatsare dīkṣitānāṃ ced upadīkṣeta somaṃ [1099] vibhajya [1099] viśvajitā [1100] 'tirātreṇa | yady āśvinī[ṣu] [1101] śasyamānāsv [1102] ādityaṃ purastān na paśyeyur aśvaṃ śvetaṃ rukmapratihitaṃ [1103] purastād avasthāpya [1104] sauryaṃ śvetaṃ (g)ajam [1105] upālambhyam ālabheta tasya [1106] tāny eva

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[1076] cf. Āp. 10. 10. 6. [1077] A veṃdra° BCD caiṃdra° [1078] ACD gṛhṇāti yāt [1079] A ven C te [1080] A mṛyetā° C bhāyetā° [1081] A °bhyas C °bhāva [1082] A °pāṇiḥ [1083] B daṃ CD fehlt [1084] A tathaiva dagdhā C dadhyā; l.: pratidhāya; der völlig korrupte Text Brahm. Prāy. 112 a gibt die gleichen Worte wieder. [1085] Diese und die dazwischenliegenden Worte fehlen bei A. [1086] B uyannidhyus [1087] D °dīkṣeraṃ [1088] K. Ś. 25. 13. 28 folg.; dieser Satz ist zweifellos eine Duplik des Folgenden. [1089] B daśvā C läßt dagdhvā aus. [1090] B hotṛḥ [1091] CD °kha [1092] fehlt bei C [1093] AD sāyaṃrājñīnāmūrttāya B sāyaṃsājñīnāmūrttāyā C sāyaṃrājñīnāmūrtyāya [1094] A kīrttanastotre BD kīrttiyantastotre C kīrttiyannāstotre [1095] fehlt bei AC. [1096] AD sthipuṭa BC sthiputrim [1097] A °tsarāsthipuṃṭha C °puraṃ [1098] vgl. hierzu K. Ś. 25. 13. 31—36. [1099] A somam avibhajya [1100] K. Ś. 25. 10. 4 folg. [1101] A aśvinī [1102] C °nāstv D °nāḥsv [1103] ABCD °hataṃ [1104] Brahm. Prāy. 101 a: yasyā "śvine śasyamāne sūryo no "diyād aśvaṃ śvetaṃ rukma-pratiṃuktaṃ purastāt pratyaṅmukham avasthāpayet kūrmeṇa pūrvām avedaṃ naimittikam abhidhīyate yasya yajamānasyā "śvina śasyamāne sūryo no 'diyāt tatro 'ktam udite sūryo nīti tad yadi no 'dgīyāt (?) tato gachet tasmin kāle sūryas tata iti naimittikam aśva śveta-rukmapratimuktaṃ pratipūrvam uktābaṃdhane [']śvavadva rukma prāpnoti purastād varṣavidvātasṛ tasminn eva kāle sūryasapatny (?) rthaprasrutaṃ mukham avasthāpayet .... [1105] Statt des sachlich unmöglichen gajam von ABC ist vielmehr: ajam zu lesen, wie z. B. aus Brahm. Prāy. 102 a hervorgeht: sauryo ja śvetam apālaṃbhyā .... [1106] A tasyā

tantrāṇi yāni savanīyasyuḥ purastāt saṃdhi camasā [1107] ''savānām [1108] anupradānaṃ syād | aśvamedhe ced aśvo nā ''gacched āgneyo 'ṣṭākapāla iti mṛgākhare [1109] ṣaḍḍhaviṣkām [1109] iṣṭim [1109] nirvaped daśa-haviṣam ity eke [1110] | vaḍavāṃ ced aśvo 'bhīyād agnaye 'ṃhomuce 'ṣṭākapālaṃ sauryaṃ payo [1111] vāyavyāv ājyabhāgau ‖ 7 ‖ somarūpeṣū 'kta ācāryakalpo | brāhmaṇaṃ tu bhavati | trayastriṃśad vai yajñasya tanva | ity ekānna [1112] - triṃśo [1113] pākanagnim [1114] aśvaṇām [1115] ity arthalopān nivṛttis | trīṇi vā catur-gṛhītāny anuvākasye 'ty ācāryā ete nityakalpāyā ''rtvijyetarūpayasāṃ [1116] tanvām ārttim ārchatāṃ co'ttarāṃ vā saṃdhiṃ [1117] saṃdhāya juhuyād iti taittirīyabrāhmaṇam iṣṭvā tad-daivatyām [1118]-edhikīyatām [1119] arttir vidyāj jāmiṃ puruṣavidhiṃ māyayā vā yajñasaṃbaṃdhinīṃ vāṅ-manaś-cintāyāṃ [1120] prāg viharaṇād ārtāya prajāpatir manasi sārasvato vāci visṛṣṭāyāṃ vidhānaṃ dīkṣāyāṃ brahmavrate svāhe 'ty etena nyāyena vājasaneyībrāhmaṇamoghena mantrāḥ [1121] klṛptāḥ [1121] | prajāpataye svāhā dhātre svāhā pūṣṇe svāhe [1122] 'ty | aparāhṇikaś cet pravargyo 'bhyastam iyāc chukro [1123] 'si [1124] divo 'chata [1125] iti juhuyād vyāhṛtibhiś ca | śvaḥsutyāṃ [1126] ced ahutāyāṃ tad-ahartāv [1127] apāgached [1128] indrāya harivata [1129] iti brūyād ihā 'nvīcamatibhir iti tisṛbhiḥ | prātaranuvākaṃ ced duritam upākuryāt pra vāṃ daṃsāṃsy aśvināv avocam [1130] iti pañcabhir juhuyāt ‖ 8 ‖ pra vāṃ daṃsāṃsy aśvināv avocam asya patiḥ syāṃ sugavaḥ suvīraḥ | uta paśyann aśnuvan dīrgham āyur astam ive 'j

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[1107] AB vamatsā C vamasā [1108] ABD asāvānām C asāvān [1109] AD mṛgākhasaṃḍaḍhaviṣāyām iṣṭiṃ BC mṛgāravareṣaḍhaviṣyābhiṣṭiṃ [1110] Einen allgemeinen Fall dieser Art erwähnten Brahm. Prāy. 73 b: yadi daivān mānuṣād vā pramādāt paśur upākṛtaḥ palāyeta . . . . upo devān daivīr viśa iti darbhyābhyāṃ (śāṣayā) co 'paspṛśatī 'ti . . . dhvajā''dibhāve vātam apanīya vāyavyāṃ yavāgūṃ nirupye 'ty ānantaryaṃ darśayati . . . . [1111] B pavo [1112] AD ekāṃ na B ekânta; cf. G. B. 2. 2. 10. [1113] A triśo [1114] C °kajagnim D pākamagnim [1115] BD °ṇāyām [1116] C °rupa° A °kalpārghijyeta° [1117] A saṃdhit B saṃdviṃ C saṃddhiṃ [1118] B devatyām [1119] BD ekīkīyati C ekīyati; beide mit der Wiederholung: tavatyā mehīyatim [1120] D cintanīyāṃ [1121] A mantra luptā; gedacht ist an VS. 8. 54, das Zitat aber deckt sich mit M. Ś. 3. 6. 2; cf. Ś. B. 12. 6. 1. 3 folg. [1122] VS. 18. 28; 22. 32. [1123] ABD chakro [1124] AV. 2. 11. 5; 17. 1. 20. [1125] B deva 'cha CD divocha [1126] A sutyaṃ B sutyā C sutyāṃ [1127] A °rttāv B °rttav C °rtav [1128] A adhyāgached [1129] Ap. Ś. 13. 17. 2. [1130] RV. 1. 116. 25.

jarimāṇam jagamyām ‖ 1 ‖ madhvaḥ somasyāśvinā madāya[1131] pratno hotā vivāsate vām | barhiṣmatī rātrir viśritā gīr iṣā yātam nāsatyo 'pa vājaiḥ ‖ 2 ‖ yo vām aśvinā manaso javīyān rathaḥ svaśvo viśa ājigāti | yena gachathaḥ sukṛto duroṇam tena narā vartir asmabhyam yātam ‖ 3 ‖ ṛṣim narāv aṃhasaḥ pāñcajanyam ṛbīṣād atrim mumcatho gaṇena | minaṃtā dasyor aśivasya māyā anupūrvam vṛṣaṇā codayaṃtā ‖ 4 ‖ aśvam na gūḍham aśvinā durevair ṛṣim narā vṛṣaṇā rebham apsu | sam tam riṇītho viprutam daṃsobhir na vām jūryaṃti pūrvyā kṛtāni ‖ 5 ‖ iti | prātaḥsavanam cen mādhyaṃdinam savanam abhyastamiyād agnir mā pātu vasubhiḥ purastād[1132] iti juhuyād | agnaye svāhā vasubhyaḥ svāhā gāyatryai svāhā | mādhyaṃdinam cet tṛtīyasavanam abhyastamiyāt somo mā rudrair dakṣiṇāyā diśaḥ pātv[1133] iti juhuyāt | somāya svāhā[1134] rudrebhyaḥ svāhā triṣṭubhe svāhā | tṛtīyasavanam ced abhyastamiyād varuṇo mā "dityaiḥ[1135] sūryo mā dyāvāpṛthivībhyām pratīcyā diśaḥ pātv iti juhuyād | varuṇāya svāhā "dityebhyaḥ svāhā jagatyai svāhā | ā bharatam śikṣatam vajrabāhū[1136] asmān indrāgnī avatam śacībhiḥ | ime nu te raśmayaḥ sūryasya yebhiḥ sapitvam pitaro na āsan | indrāgnibhyām svāhe | 'ndrāviṣṇubhyām svāhā | rātriparyāyāś ced abhivichidyerann indrāya svāhe | 'ndrāṇyai svāhā | chandobhyaḥ svāhā | ṛtvijām[1137] ced[1138] duritam upākuryād agnaye rathaṃtarāya svāho | 'ṣase svāhā | paṅktaye svāhā | 'śvibhyām svāhā | mā naḥ piparid aśvine 'ti | sarvatrā 'nājñāteṣv[1139] agnaye svāhā | yajñāya svāhā | brahmaṇe svāhā | viṣṇave svāhā | prajāpataye svāhā | 'numataye svāhā | 'gnaye sviṣṭakṛte svāhe 'ti | trātāram indram[1140] | yayor ojase[1141] 'ti cai | 'tā viṣṇu-varuṇa-devatyā | uktāni prāyaścittāny | athai 'kāgnau yatra puroḍāśā uktā[1142] sthālīpākāṃs[1143] tatra[1143] kuryāt | puroḍāśeṣu japair eva[1144] kuryāt | sarvatra chedanabhedanā-'vadāraṇa-dahaneṣū[1145] 'khāsu[1145] somakalaśa-mahāvīra-

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[1131] RV. 1. 117. 1. [1132] AV. 19. 17. 1. [1133] AV. 19. 17. 3. [1134] VS. 22. 27 ff. [1135] AV. 19. 17. 4. [1136] RV. 1. 109. 7. [1137] B ṛtvijo C ṛtvijoc [1138] A ce D ca [1139] cf. 760; vgl. ferner Āśv. Prāy. 18 b: anājñātam yathātatham svāhā | agnaya idam | puruṣa-sammito yajño | agnaya idam vyāhṛtihomam viṣṇusmaraṇam ca kuryāt | [1140] AV. 7. 86. 1. [1141] AV. 7. 25. 1. [1142] B uptā (?) [1143] B °kāmsū . . . (unklar) [kuryāt]; AC °kās tatra [1144] AB ava [1145] A chedanabhedanāvadāṇadahaneṣūṣāsu BC chedanāvadāraṇadahaneṣukhāsu

yajña-bhāṇḍeṣu sarvatra śīrṇe bhinne [1146] naṣṭe [1147] 'nyaṃ kṛtvā punar mai 'tv indriyam [1148] ity ādadīta | sarvatra mā no vidann [1149] ity abhayair [1150] aparājitair [1151] juhuyād | abhayair aparājitair juhuyāt || 9 || ṣaṣṭho [1152] 'dhyāyaḥ [1152] | atha yatrai 'tat pārthivam āntarikṣaṃ divyaṃ devair asurair vā prayuktaṃ tad adbhutaṃ śamayaty atharvā prabhur adbhutānāṃ | so dūrvā-''jyaṃ [1153] gṛhītvā ''havanīye juhoti | pṛthivyai śrotrāyā 'ntarikṣāya prāṇāya vayobhyo dive cakṣuṣe nakṣatrebhyaḥ sūryāyā 'dhipataye svāhe | 'ti sūtraprāyaścittis [1154] | tatra ślokaḥ |

prāyaścittānāṃ parimāṇaṃ na yajña upalabhyate | tasmād dṛṣṭaḥ samāso 'tra taṃ nibodhata yājñikāḥ |

ity atharvavede vaitānasūtre prāyaścittaprakaraṇaṃ [1155] samāptam [1155] |

[1146] Agn. Prāy. 5 b: kaṭhiṇa-dravyeṣu bhedanaṃ dru (?) va-dravyeṣu kṣaraṇaṃ ubhayatra bhūmi-gatam eva duṣṭaṃ bhavati | ; die auf die Erde oder ins Feuer gefallene Opfergabe ist unrein. [1147] Brahm. Prāy. 105 a: ukhā yady (a)sra[vaṃ] gache[t] (cf. oben 6. 2; vgl. AP. 45. 2. 19) tataḥ praṇīyā . . . ''havanīye punaḥ . . . . . Bl. 107 b: yady ukhā 'bhibhidyeta mahāvīro vā kapālāni cūrṇapeṣaṃ piṣṭ[v]ā mṛdā saṃsṛjya yo dhyā . . . vitiśraya ity (vergl. oben Note 1032) ukhāṃ kṛtvā tathā mahāvīrya ukhāmarthavīrayonulye naimittikam ity ataḥ (!) ubhayor abhidhīyate . . . Bl. 108 a folg.: karma pradarśyate [yady ukhā 'bhibhidyeta] . . . . . agnim anyasmin pātre [']vasthā . . . . . . pya pravṛtti[ṃ] kṛtvā kapālāni pūrṇatpeṣaṃ piṣṭvā mṛdā saṃsṛjya yatrātevadabhiśratha ity ukhāṃ kuryāt . . . . pūrṇapeṣam piṣṭety evam-ādinā 'dya tatedabhiśiṣṭa iti . . . Vgl. auch Brahm. Prāy. 109 a: prāg dīkṣābhyaḥ . . . yad bhidyeta . . . sakṛtyāhutīr (?) juhuyāt (!) yadi dīkṣitasyo 'paramed . . . . [1148] AV. 7. 67. 1. [1149] AV. 1. 19. 1. [1150] fehlt bei BC; D °bhayā [1151] D parā° [1152] fehlt bei BC. [1153] C dūrvāṃjyaṃ [1154] D °cittisūtra [1155] A prāyaścittiḥ prasaṅge caturdaśamo 'dhyāyaḥ; B wie A; nur: °ścitta° und hinter °dhyāyaḥ || 14 || Bei C fehlt von °ścitta an der ganze Rest; A fügt hinter 'dhyāyaḥ hinzu: | śubham astu | siddhir astu | kalyāṇam astu | śrī-viśveśvarāya namaḥ | śrī-sarvavidyānidhāna-kavīndrā-''cārya-sarasvatīnām atharvavede vaitā(ya)nasūtre prāyaścitti-prāsaṅga-pustakam | B fügt hinter || 14 || hinzu: śrī-yajña-puruṣā-'rpaṇam astu | śrī-guru-ramadāsa-caraṇī-tat-para-viṣṇu-nārāya devadhara | śeke || 1785 || randranāma-saṃvatsare māhemāgha-śuddha induvāra idaṃ pustakaṃ samāptam | ; Colophon zu D s. bei Weber, Berl. Handschr. Cat.